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JANUARY
1915

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SUBSCRIPTION PRICE:—One Dollar. Send remittance by check or money order, made payable to THE UNITARIAN ADVANCE, and addressed to the office of our Treasurer, 105 South Dearborn St., Chicago.

Office of Publication: MOUNT MORRIS, ILL.

NEW YORK, 61 East 34th Street. CHICAGO, 105 S. Dearborn Street.

SAN ANTONIO, TEXAS.

Entered as second-class matter October 2, 1913, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.

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* * * * *

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THE PUBLISHERS.

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume V JANUARY, 1915 Number 5

ON NEW YEAR'S DAY, a year ago, who could have imagined the tragedy of honor which 1914 was to bring forth? To have prophesied such evil at that time would have seemed wild absurdity. This tragedy has fallen upon the world not by "an act of God," to use an old misleading phrase, not by accident of nature, earthquake, pestilence or tempest, but solely by the folly of man. What shall the year 1915 bring forth? More folly? Let us hope rather, some compensating achievement of men's wisdom; some triumph of peace which shall not only end today's tragedy, but put the nations of the earth centuries ahead in the progress of civilization; at last awake the world to the realization of the reasonableness and practicability as well as the honor and righteousness of some method of permanent good will which shall make war in the future forever impossible. What an "acceptable year of the Lord" would 1915 become, should that prove possible!

* * *

LET the year 1915 at any rate be the year in which the churches of Christianity shall realize what they ought to be as factors of righteousness and peace in the world; in vivid contrast with the shameful failure of their potency up to the present day. Because Christianity has failed the year 1914 brought what it did bring. And Christianity has failed because its churches have been wasting their strength and consecration on interests and activities not of primal significance, in the face of the tremendous responsibility of civilization which has rested upon them. Every church, this year, should with searching solemnity of concern put to itself the challenge of its own supreme ideal. A little burden is not enough of a burden for any church to bear, this year. A petty motive of activity is ignoble for any church, this year; an easy-going program of complaisant grace is disgraceful for any church, this year; issues of denominational pride and competition, of theological controversy or merely conventionalized routine of "soul-saving" are not issues of the first order, this year, with any church. We all stand challenged to make our Christianity gain somewhat more of the potency it ought to have in the world—above politics and statescraft and commercial interests—to make religion a factor to be reckoned with as having decisive voice in the civilization of the twentieth century. Nineteen hundred and fourteen fell to its debauch of anguish and wrong because Christianity failed. What shall 1915 bring to mankind of an awakened and reconsecrated Christianity?

* * *

IT IS the hope of our President, and doubtless of all American citizens, that our nation may be called upon to play some significant part in the method of peace when the time for war in Europe has past. We can qualify for the service only to the degree in which we have won the confidence of the powers involved, as maintaining sincerely an attitude not only of formal neutrality but of genuine disinterestedness and impartiality. There are difficulties in maintaining that attitude; and many vehement critics of the Administration have been impatient over our failure to protest against certain infringements of international law which have been charged against one nation or another. We wonder whether such protests would help or hinder most the real ability of our nation to prove of vital usefulness when the hour of effectual service comes. Perhaps the reservation of such protest to a time when it can be made effectual is the better wisdom. It is not our part to act as judge and jury both, in any issue of international controversy. The retort of one nation accused of breaking treaties, that its opponents are "just as bad," may not touch our issue of fundamental ethics at all, but it is very much involved in the European crisis of today; so that to make

any protest is inevitably to take sides, which will put us out of the proper attitude of a future mediator in any form.

* * *

IT IS not so much America's business to "protest" for the past or present, as to be ready to *insist* with vigor on our ideals when the time for defining the future comes. America stands with comparatively clean hands before the problems of treaty-obligations. We shall be in a position which no other nation occupies to insist with stern impartiality, when the final judgments of the war are to be cast up, that henceforth the neutrality of nations at peace is not an issue of treaties but of fundamental right; that whether a nation is strong or weak, great or small, it is sovereign over its own soil, and no other nation's sore necessity or pressing convenience shall give it right to encroach upon the peace of any neighbor—in Asia or Europe. America will stand in position to demand a clearer and sterner safeguarding of the rights of non-combatants by forbidding the newly invented barbarisms of aerial attack on homes and churches, the abolition of the inhuman perils of mines planted in neutral waters, and a much more rational revision of the customs touching neutral commerce. There is slender efficacy in calling people to account for what they have already done; and "protests" go for little when the heat of conflict is on. Effectual righteousness is forward-looking; it is zealous for its opportunity to accumulate influence and power for the future, rather than to "prove itself right" at an inauspicious time. America has a solemn and noble responsibility awaiting her, perhaps; it is her duty to be ready to make her potency of influence most genuinely effectual when that time comes.

* * *

THE AMERICAN UNITARIAN ASSOCIATION has shown its sagacity and enterprise in a new way, recently. It has inaugurated a policy of co-operation by which our denomination may meet its full responsibility before the functionings of "Billy" Sunday. This does not involve an attitude of utter hostility to this spectacular revivalist's enterprise. It does involve a frank recognition of the fact *that we are concerned.* Billy Sunday is a power to be reckoned with in today's religious development. It is partly a power for good, and partly a power for evil. Nobody who has followed his career can miss the fact that for a large number of men and women Billy Sunday brings ethical awakening and a decisive, if rather melodramatic turn to better ways of living. To the degree in which his work in any city is good, it is the responsibility of our church in that city to gather to itself all of the advantage which belongs to it out of his achievement. On the other hand, we have no right as a fellowship of serious religious purpose, looking for progress and light in the things of the spirit, to evade the recognition of the mischief involved in much of Sunday's work, and the doing of our part to minimize that mischief as much as possible. It is not an issue of denominational advantage. Billy Sunday's grotesque attacks on Unitarianism help us immeasurably; we would wish that he might add to his abundant resources new forms of picturesque scurrility and mendacity in his methods of attack if we had only denominational "spoils" at heart. But we are concerned for the cause of rational religion; for decent and honorable and progress-accumulating ideals of spiritual enlightenment; and wherever the Billy Sunday exhibition of religious ignominy and degradation is presented, it is our responsibility to be ready to make manifest "another way." The Association's method of dealing with this responsibility is to be systematic and effectual. It will gather careful reports of the results of Sunday's work in the past, in cities where we have churches, and it has already appointed efficient representatives for its Billings lectureships, to be on hand to reinforce our local churches in preparing for their part when an invasion of Billy Sunday is imminent. We shall watch the enterprise with interest.

* * *

THE DIFFICULTIES involved in all creed-phrasing is illustrated in a recent exchange of opinions in the *Universalist Leader.* Someone had spoken kindly, it seems, of the new "creed" adopted by the Congregationalists at Kansas City, last year; discovering in it striking resemblances not only in spirit

but in form and letter to the authoritative Universalist Confession of Faith. Whereupon another Universalist brother feels stirred to protest. He discovers something shifty in the relations between preamble and creed in the Kansas City formula, and reads out "passages" in one that conflict with "passages" in the other, as well as with "passages" in the Universalist statement. But chiefly he is concerned by the fact that the Congregationalist Confession "glosses over" two or three of the "most cherished doctrines of Universalists," namely, "the certainty of just punishment for all sin," and "the final harmony of all souls with God." Of course Unitarians are not much troubled about "phrases" in "creeds." The mischief of the creed-making habit is in the tyranny of phrases. Truth is fluent, not static; it grows from more to more in every healthy soul and in every healthy communion; so that to attempt to fix the soul's vision in a rigid form of language always brings perils of inconsistency—though it may have its conveniences.

* * *

WE SUSPECT that when the Congregationalists at Kansas City formulated their new confession, they had no least desire to poach on Universalist preserves, or "pirate" their neighbor's symbol. And we suspect that their purpose was to present to their churches a suggestive rather than an authoritative formula. Certainly their statement interested us more for the spirit it manifested than for the precise phrases which its formulators put into either preamble or creed. The difficulty which our Universalist friend has of reconciling its phrases to one another or to the Five Points of Universalism, will not trouble many Congregationalists, and of course will trouble no Unitarians; because it is what the Congregationalists *are,* in effectual service, more than what they declare in explicit phrase, that brings effectual witness of their faith and gospel power.

* * *

WHAT troubles us most, we frankly confess, is the stress which our Universalist friend lays on a certain phrase in his own Church's Confession declaring it to be one of our "most cherished doctrines." Is belief in "the certainty of just punishment for all sin" a *cherished* doctrine among Universalists? Some day we fear that that phrase will rise to embarrass them greatly, and they will be glad to modify it fundamentally. In modern days we are gaining new wisdom as to the significance of "punishment" in human evolution. We are realizing that it is not a matter of "justice," of indubitable recompense, of a "price of pain" inexorably exacted for quantitative wrongdoing, of a penalty fixed by God to maintain the balance of his righteous law. At best punishment is but a means to an end—and justice lies entirely in the end, not in the means. If it is a "cherished doctrine" of the Universalists that God's righteousness cannot be satisfied unless the price for all sin is a "certainty" of appraisal, and that punishment is ever "just," in the sense that to leave a sin "unpunished" is to defeat justice, regardless of the ends of punitive process,—then surely the Universalists are sadly behind the times—which we do not believe at all! It is a question whether God or nature ever *punishes,* in the penal sense of the word. Certainly human society is rapidly changing over its whole penal theory in its quest for social good health. We are sure that the fundamental, if not the "cherished" doctrines of our neighbors in liberalism, are for all-conquering love, constructive rather than retributive justice, and accumulating righteousness and peace; and if any traces of the old vindictive theory of God's way with sin remain in their official confession, it is not there as "a most cherished doctrine."

* * *

WE HAVE received from Tokio, Japan, very interesting accounts of the celebration of the fiftieth anniversary of the introduction of Unitarianism in that country, with a most significant volume of personal memories by the man whose part in our missionary work there has been so valuable—Rev. Clay McCauley. The latter we shall review more fully, at a later time; but surely our Japanese friends are to be congratulated on their recent festival. Unitarianism is not a "foreign mission" in Japan. The work is now carried on by the people of that country on their own responsibility and with a sturdy spirit of independence.

The attitude of our own association is co-operative and sympathetic, but Unitarianism in Japan is now a Japanese religion, a home affair, not hostile to the ancient traditions of that interesting people, but rationally synthetic, with the best developments of their own native religion —which is as it should be.

FROM THE PRESIDENT'S MESSAGE.

I close, as I began, by reminding you of the great tasks and duties of peace which challenge our best powers and invite us to build what will last, the tasks to which we can address ourselves now and at all times with free-hearted zest and with all the finest gifts of constructive wisdom we possess. To develop our life and our resources, to supply our own people, and the people of the world as their need arises, from the abundant plenty of our fields and our marts of trade; to enrich the commerce of our own States and of the world with the products of our mines, our farms, and our factories, with the creations of our thought and the fruits of our character —this is what will hold our attention and our enthusiasm steadily, now and in the years to come, as we strive to show in our life as a Nation what liberty and the inspirations of an emancipated spirit may do for men and for societies, for individuals, for States, and for mankind.—*President Wilson to Congress, December 8th.*

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THE NATURAL HISTORY OF SIN.

THE problem of evil is the greatest problem with which mankind has to deal, and Sin is man's point of complicacy with that problem. It is where his responsibility comes to bear on the tragedy and pain of the misadventure of universal progress. Much of the mystery of evil is beyond man's understanding and control; but where it enters the realm of his control there enters the possibility of sin,—and its very practical problem.

The Bible story of the Garden of Eden presents in its literal form the basis of much of the crudeness and cruelty of men's mistaken notions about the origin of sin, and God's way of dealing with it; and yet this story contains most interesting suggestion of the higher ideas which we are now coming to understand. The coming of sin into the world, according to this story, was the result of two vital experiences in the destiny of Adam and Eve. First, their discovery of the significance of Personality; i. e., the discovery that life might not mean merely docile compliance with the desire and will of another, but with desire and will that was all their own, an impulse of soul-independence; and, second, in the attainment of the knowledge of good and evil. Plants and animals know nothing of good and evil,—they cannot sin. Do you remember the words ascribed to Jesus in the Fourth Gospel? "If I had not come and spoken unto them, they would not have had sin." Sin arrives only when the Divine Ideal arrives,—the sense of that which ought to be, that is better than what now is, and when therefore the soul discovers a responsibility of being transcending the present moment and the momentary desire.

In other words, the story of the Garden of Eden tells not of the "Fall of Man," but of the "Rise of Man,"—the point when he passed out of the compliant irresponsibility of plant and animal life, to the fateful responsibility of Personality—"knowing good and evil."

But what is "evil" in the soul of man? According to the older theology it is simply disobedience of God's law. That which God eternally wills is right, and that which God eternally forbids is

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Has Christianity Failed?

By Rev. Augustus P. Reccord,
Minister of Unity Church, Springfield, Mass.

HAS Christianity failed? This is a question which is being asked today by both the friends and the foes of the church—by one in accents of glee and by the other in tones of despair. One of the most pathetic features of the present war is that to many it seems to indicate the collapse of the Christian religion. To what end, men ask, are all the institutions of religion if they could not prevent this terrible cataclysm? Of what avail is Christianity if it cannot keep men from flying at one another's throats? Even those who have not asked the question have been conscious of a responsive chord when it has been asked by others. Here are nations with great religious establishments supported and maintained by governmental authority and exercising, with conspicuous pomp and ceremony, the supposed functions of religion. Robed priests and vested choirs have maintained the office of public worship. Churches and church schools have instructed the people in what has been assumed to be the essentials of the Christian religion. With one or two exceptions all of the contending nations profess to be followers of the Prince of Peace. And yet, at this very moment, they are engaged in the bloodiest war which the world has ever seen. If anyone can read the tales of the slaughter of men and boys by thousands and hundreds of thousands, of trenches filled with the wounded and the dead, without a sickening sense of the collapse of our much vaunted civilization, then he is of sterner stuff than most men are made of.

Such a war is the real anti-Christ. It has been pointed out that while the official proclamations on both sides of the conflict reek with appeals to the God of battles, thus far no nation has so far forgotten itself and the brutal character of the business in which it is engaged as to call upon the name of the Christ.

The question which presents itself to every fair-minded student of history is, what has given way?

What is it that has really collapsed? Is it Christianity or is it the vast system of ecclesiasticism which has assumed its name and usurped its function? Is it the religion of Jesus which is at fault or the way in which it has been perverted and abused by its accredited representatives? The failure is not of recent date. The war has forced an assignment but the insolvency has been of long standing. Under ordinary conditions the great religious establishments might have gone on for years, doing the old work in the old way, and no one would have been aware that they were morally and spiritually bankrupt. The war has simply precipitated the inevitable. Such establishments may be magnificent, but they represent neither the spirit nor the letter of the religion of Jesus.

When he spoke of religion he did not mean the maintenance of ecclesiastical institutions but the development of a certain type of life. He did not mean obedience to ecclesiastical authority but the exercise of one's own powers of self-direction and self-control. Above all, he did not mean the imposition of one's "culture" upon others by force of arms. He found the key to the progress of civilization in those significant words of the prophet Zechariah, "Not by might nor by power, but by my spirit, saith the Lord of Hosts." To love God with heart and soul and mind and strength and to love one's neighbor as one-self, that is the essence of his religion. And that is the essence of Christianity when properly interpreted and understood.

Can anything be plainer than that it is not this that has broken down? After nineteen centuries it exists only as an ideal. Although it has been grandly exemplified by certain individuals and certain groups, it has never yet been taken seriously by the nations as a whole. They have declared that it is a beautiful theory but utterly impracticable. The Golden Rule is good to contemplate but it is too lofty to be applied to the affairs of this work-a-day world. Fraternity is desir-

able within certain limited areas but it was never intended to include the family of nations. Big armaments constitute a better defense than benevolent intentions. International treaties constitute a better guarantee of peace than just and equitable treatment. To be respected we must make ourselves an object of fear, and to safeguard ourselves against attack we must be forever rattling the saber in its scabbard and shaking our fists in the teeth of our sister nations.

Here in America we have not been wholly devoid of offense. We boast of a free church in a free land, but we are not strangers to ecclesiastical arrogance and pretension. The fact that the church has relied more upon power than upon persuasion has made it powerless to stem the tides of militarism which, from time to time, have swept across the land. Now that men are once more crying, "To arms," and advocating the increase of our army and navy, the church is recreant to its trust if it does not administer the needed rebuke. When European nations are demonstrating the folly of great armaments and the futility of entangling alliances, is it a time for America to follow in their train? The Christianity of the churches may say yes, but the religion of Jesus says no. War must seek some other champion than the meek and lowly Nazarene. He would have looked with horror and indignation on such a scene as Europe now presents.

The followers of the Prince of Peace must first of all renounce their allegiance to the God of War.

Now it is this that has failed. It is a Christianity based upon force, a civilization based upon an utterly ignoble conception of international relationships which has experienced a collapse.

As we read of one nation after another tottering upon the brink of this terrible maelstrom and then being drawn into it, we may well pray that the failure may be so final and the collapse so complete that all attempts to revive it will be in vain. Already students of history are conjecturing as to the political outcome of the war. In what way will the map of Europe be reconstructed? How will national boundaries be redrawn? Will the result be the recognition of the integrity of smaller nations and of the inviolability of racial consciousness? Will it involve a united and independent Poland, a French Alsace-Lorraine and the expulsion from Europe of the "unspeakable" Turk? These are absorbing questions and we cannot be indifferent to the answers which men give to them. As Christian men and women, however, we ought to be more interested in another series of questions.

How will the war affect the fortunes of Christianity and the future of the church? Will it compel disestablishment, and so put an end to the unholy alliance between church and state? Will it discourage the attempt to substitute religious ceremony and ecclesiastical pomp for the pure heart and the right life? Will it dissuade men from the effort to put subscription to a creed or the acceptance of a dogma in place of fidelity to principle and loyalty to ideals? Above all, will it put an end to the evils of sectarianism and make the churches of every faith less intent upon wars with one another and alliances against one another and more intent upon working together for the kingdom of God?

Such questions involve not so much national boundaries and racial prerogatives, as the great fundamental principles upon which the national life of the future must be based.

If the churches of America will but take advantage of the present opportunity it will be within their power to launch a peace propaganda which, for the first time in the world's history, will have a reasonable chance of being effective. If they are to do this they must renounce much that has been mistaken for Christianity in the past and unite in the attempt to make the religion of Jesus supreme throughout the world. It is the function of the church to make men conscious of the existence of a higher power which rules over the affairs of men and of nations and cannot be diverted from its purpose by human ignorance or folly. Godless men afford no proof of a godless world. They merely prove that we have made shameful use of our God-given powers and are now paying the penalty for our disobedience and irresponsibility. If we have once come into right relations with God we cannot continue in wrong relations with our fellow men. We cannot know him and remain ignorant of the obligations

which that knowledge imposes. We cannot take his name upon our lips and banish his presence from our hearts. We cannot love God and hate our fellow-men. All that is really vital in the Christian religion is summed up in the two great precepts of Jesus, love for God and love for man, and it is the failure to recognize this fact that accounts for the plight in which the churches find themselves today. A recognition of the divine life as the source of all that is, a sense of communion and fellowship with the fatherly spirit which shapes the destinies of men and of nations, and a resolute determination to know and to do his perfect will,—all this is comprehended in the religion of Jesus and it is by its fidelity to this ideal of pure and undefiled religion that the Christianity of the churches must stand or fall. If our churches will but recognize their opportunity and gird themselves for the new demands of the new day, the war may not be an unmixed evil. The collapse of Christianity and of a Christian civilization may herald the rebirth of the religion of Jesus and the advent of a society based, not upon power or might, but upon love,—love to God and to our brother-men.

THE NATURAL HISTORY OF SIN.

(Continued from page 134.)

wrong, and that is all there is to it. And the Bible is God's promulgation of his eternal will—his law book. If the Bible says a thing is right,—human slavery, private ownership of land, barbarous warfare, woman's subjugation to her husband, or whatever, that settles it, the word is final; if the Bible says a thing is wrong, marrying one's deceased wife's sister, defending oneself against an enemy, or entering a church uncovered, if one be a woman, that is final, too. For the sin lies in disobedience of the command of God.

But in modern days we are discovering that "obedience" is the virtue of only children and slaves: of children because they have not attained to estate of full responsibility for their judgments, and of slaves because they exist not for their own advantage but for the advantage of those owning them. The good citizen does not "obey" the laws of his country from servility, but he conforms to his country's laws because he and his fellow-men together agree on certain ideals of justice, order and progress which those laws embody. So with universal, i. e., divine law. The "right" is that which makes for nobler, higher, and completer order, justice and joy of being in the universe. God's will is simply universal Good-will,—that which accumulates for abiding and progressing well-being. God shares with us the responsibility of his eternity, and our righteousness is to enter into his method of good-will. Our sin is to fail of that responsibility,—to thwart the eternal good-will.

But another factor enters in, because we belong to a universe that is progressing and not at a standstill. Sometimes preachers talk as though men had by nature both "good desires" and "evil desires" in their hearts; we speak of "selfishness" and "unselfishness" as though they were polar contrasts; of "worldliness" and "unworldliness" as though mutually exclusive. And in a sense all this is profoundly valid. But fundamentally all desires and appetites of the nature of man are by origin worthy; there is no "unselfishness" that is not in a sense but "higher selfishness"; and the right sort of "worldliness" may be a superbly spiritual thing. We can only say that amongst manifold natural motives and desires of life some are higher than others, amongst many modes of selfishness some are wider-reaching, loftier of range, nobler of comprehension than others. Each in its own place may be worthy, but when there comes conflict between two motives, one higher and one lower, two modes of selfishness, one of which comprises petty, ignoble, isolating selfhood, and the other aspiring, far-outreaching, broadly sympathetic, vision-haunted, ideal-hungry selfhood, then sin is the sacrificing of the higher motive and desire and aim for the lower.

This is a matter of Natural History,—the story of a development. Human life began with brute-life; and a large part of our being today is honestly animal. Slowly the race has developed out of the animal the divine stuff of the human; and that "divine stuff" is the impulsion of the ideal,—the urge of progress. In final fact righteousness is simply the law

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Our Church at Dayton

ON SUNDAY, November 22nd, the beautiful home of the Unitarian Church at Dayton, Ohio, was dedicated with appropriate services. In the morning Rev. Minot O. Simons, of Cleveland, preached on "The Meaning of Unitarianism" to a congregation which filled the Sunday school room as well as the church auditorium. In persuasive fashion he set forth freedom, courage and love of truth as the dominant characteristics of Unitarianism and its message to the community, "It is safe and joyous to be free and to have a religion of one's own." The invocation was given by the pastor, Rev. Troward H. Marshall, the scripture reading by Rev. J. M. Davidson and the dedicatory prayer by Rev. George A. Thayer, D. D., of Cincinnati. Mrs. E. C. Wells contributed a violin number and Mrs. W. J. Fogarty sang "The Lord is My Light."

In the evening Rev. John Haynes Holmes, of New York, preached to an even larger congregation, which taxed the capacity of the building to its utmost, on "The Everlasting Reality of Religion." Mr. Holmes set forth the emotional, intellectual and moral necessity of a belief in God in this present time. Rev. Ernest C. Smith, Secretary of the Western Unitarian Conference, brought the greetings of the larger fellowship and Rabbi David Lefkowitz the greetings of the community. Mrs. Wells and Mrs. Fogarty again contributed to the program the grace of voice and of instrument.

On Monday evening a more informal service was held with addresses by Rev. F. S. C. Wicks of Indianapolis, Rev. Ernest C. Smith of Chicago, Mrs. Russell Elliott of Dayton. Rev. John H. Wilson of Cincinnati and Rabbi Lefkowitz, who is always a welcome participant in any function at this church. The program was followed by a social hour at which refreshments were served.

The new church building is located at the corner of Salem and Neal avenues, directly on the line of the Dayton street railway, two blocks from the Oak street railway and three blocks from the green line division of the city railway.

The main floor contains the church auditorium and the Sunday school room, opening from it with folding doors between. There is a brick fireplace in the

Sunday school room which for the present will serve as the social room. It is hoped at some future time to add a men's room and the architects have so planned the building that this can be done without any change in the present arrangement. They have also made provision for the addition of a stone tower in the angle between the auditorium and the Sunday school room which will serve as an additional class room and be made an architectural feature of the exterior. Off the Sunday school room are the kitchen, serving room, toilet rooms and cloak rooms. The kitchen and pantry are equipped with sink, china closets, etc. There is a basement only under the Sunday school room and the kitchen, the boiler and fuel rooms being located under the latter.

Entrance to the building is gained either at rear of the Sunday school room, off Neal avenue, or through the church vestibule off Salem avenue. These vestibules have tile floors. The entire church interior is finished in yellow pine, stained in imitation of dark oak. The Sunday school room seats 170, the auditorium 224. It has a clear height of 34 feet at the center and twelve feet at the side walls. The ceiling is paneled between ornamental trusses. The windows are all of leaded glass of quiet design with a rose window over the pulpit platform and a Gothic tracery window in front. The roof is carried on steel trusses. The heating is a combination direct and indirect system with thermostatic control. The direct radiators are used for heating, the indirect for ventilation only. Ventilation shafts are placed at the front of the rooms with aspirating coils in same, so that the air in the entire building is changed every ten minutes. The foundation walls are of concrete and the superstructure frame. The entire exterior is treated in stucco of a light gray color, the stucco being applied to rustless iron lath. The cost of the building complete was about $18,000.

The original plans of the building were drawn by E. P. Homer of Providence, R. I., but were adapted by Robert Dexter, a local architect who had supervision of the actual work of construction.

Several unsuccessful attempts to hold Unitarian services at Dayton were made in the distant past. In 1909, Rev. S. M. Crothers of Cambridge, came there as Billings Lecturer. A definite campaign was planned for the spring of 1910 which led to the organization of the present church. Rev. Charles W. Casson, representing the American Unitarian Association and Rev. Ernest C. Smith, Secretary of the Western Unitarian Conference, held a series of meetings in the Y. M. C. A. hall at Dayton from March 3 to 6, 1910, at which time sufficient interest was shown to warrant further efforts. On March 27th Mr. Smith again preached at Dayton and secured a local committee which should have in charge the matter of further services. Within a few weeks Rev. J. M. Davidson of Xenia came upon the ground as the agent of the American Unitarian Association. Organization was so far advanced that at the annual meeting in May an appropriation was made by the Association contingent upon certain conditions being met by the local body. Mr. Smith brought the news of this action to Dayton early in June and arranged for the hearing of men among whom the permanent leader of the movement might be found. On

Troward H. Marshall, Ph.D., Minister.

Main Auditorium.

October 23rd a call was extended to Rev. Troward H. Marshall, Ph. D., who accepted the call and began work at once.

In the little more than three years of his pastorate the membership of the church has about doubled and the present beautiful church building, with the efficient help of outside friends, has been achieved. Mr. Marshall has been a militant minister, that position being forced upon him by local conditions. Occasional controversies have helped to give the church publicity. From the first the church under his leadership has laid great emphasis upon two methods of usefulness. It has made most interesting experiments in religious education and developed a technique and efficiency in this direction altogether unusual in a young and missionary church. Part of the equipment has been devised by the minister of the church. Secondly, among the members first gathered there was a strong social and civic consciousness which linked itself readily to the inspirations of the pulpit. Service and worship have from the first been closely joined together. The influence of the organization in civic and social betterment is out of all proportion to its membership.

The minister and members of the church were very active in social service in the weeks following the flood and later in the Greater Dayton Movement. Mr. Marshall has also served effectively upon the play ground committee. This church well deserves the description our Indianapolis church delights in, "a church with a religious centre and a civic circumference."

It is still a missionary undertaking in a very conservative community. With its new equipment comes the opportunity to fulfil a larger mission and to serve more greatly than in the past.

BROTHERLY KINDNESS.

THE conception has its roots in the family relation. Kindness springs from kinship. It is the proper and natural attitude towards those of the same family or clan. Here in this narrow circle certain obligations have been established. They are not always lived up to, but the obligation is admitted by all. As social institutions have grown more complex, these obligations are seen to hold in wider circles; gradually the boundaries of social conditions, of creed, of nation are passed. As barrier after barrier falls the truth begins to dawn that kindness is a universal obligation.

C. F. Dole.

The Modern Church and Social Justice

Conducted by Rev. John Haynes Holmes.

SOME BOOKS TO READ THESE DAYS!

THE complete absorption of mankind in the great war that is now blazing throughout the length and breadth of the world is illustrated by nothing more clearly than by the lists of new books which have been coming to hand from the publishers during the last few months. The demand for books which would explain the origin of the awful cataclysm which burst upon Europe with such appalling suddenness, and which would interpret the course of events since the fateful days of last July, was immediate and insistent, and the publishers have done their best to answer this demand with an adequate supply. And there are few of us, I imagine, who have not had our share in creating this demand, and are not now doing our part in making use of the supply. Usher's *Pan-Germanism,* Munsterberg's *America and the War,* Von Mach's *What Germany Wants,* Prof. Hart's *The War in Europe,* Prof. Cramb's *Germany and England,* Bernhardi's *Germany and the Next War* and *How Germany Makes War,* Simond's *The Great War,* Dr. Conan Doyle's *Great Britain and the Next War,* Lynch's *Through Europe on the Eve of War,* Von Bulow's *Imperial Germany*—these are a few of the books which we have been devouring during the last few months with an appetite which seems to be insatiable, to say nothing of almost innumerable essays of prime importance in the magazines and reviews of this country and of England. And it is probable that these volumes and articles are only the scouts, so to speak, of the vast army of books which will soon be bursting upon us, as the German flood burst upon the Allies in the early days of the present conflict. Interest in this war, its causes, occurrences and results, is destined to continue indefinitely, however long or short the period of its duration; and its literature will undoubtedly outrival, in course of time, even that of the Napoleonic era. Long after we have passed away, our children to the fourth and fifth generation will be reading about what we are now seeing, and discussing details of diplomacy and statesmanship, battle and siege, of which we are destined, in all probability, to remain forever ignorant. In spite of all its horror and perplexity, this is at bottom, after all, a wonderful age in which to be alive.

While recognizing and commending all such contemporary reading as this, it may not be wholly amiss to call attention at this time to some reading of an analogous and yet strikingly contrasted nature. When if ever was there such a time for the study of books bearing not upon war but upon peace? When if ever was there such an opportunity for convincing men of the perfect madness and horror of armed conflict, and the absolute wisdom and beauty of brotherhood? When if ever was the human mind so ready to consider ways and means of abolishing strife and establishing "peace on earth, good will among men?" If this War of the Nations is not to be an utter crime and involve total loss to the modern world, it must bring to us, as partial compensation at least for its blood and tears, some assurance that wars are henceforth "to cease unto the end of the earth." But that it will do this beneficent thing for us automatically, is not to be supposed for a single instant. If permanent peace among the nations is to follow upon this era of unexampled and indescribable bloodshed, it will be because the minds of instructed, inspired and determined men and women everywhere are resolved that this and nothing else shall follow. And it is in the hope that we may forthwith equip ourselves to be of this noble company, by sitting at the feet of the great teachers of the Gospel of Peace of our own and earlier times, that I venture to name here some books which we should all of us be reading in these days that try men's souls. The list is partial, restricted necessarily to the narrow limits of my own knowledge and experience. But if these books be "tasted," "swallowed," or, as I beg to hope, "chewed and digested," our souls will be mightily fortified for the work they have to do; and the appetite, not appeased, but trained and tempted,

can be safely trusted to seek its food in ever wider, and perhaps still richer, pastures.

First of all, let me turn to some of the classics of the great literature of peace—books well known to us all, but by most of us sadly neglected, if not wholly forgotten. And how can I make wiser beginning than by naming the *New Testament,* and more particularly the four Gospels of *Matthew, Mark, Luke* and *John*? There are few things, I venture to assert, that are better calculated to shake a person into a realization of the fundamental character of our so-called Christian civilization, than to study soberly the recorded sayings and doings of the Nazarene at this present moment in the lurid light of the daily happenings in Europe, Asia, Africa, and the far-flung islands of the seas. Where to find the point of contact between the secret diplomacies, political autocracies, commercial rivalries, national jealousies, race-prejudices, blood-soaked militarisms, out-and-out materialisms, so universally characteristic of the existing social order, and the pure spiritual idealism of the Master, is a problem which may well challenge the acutest mind and the most Machiavellian heart for adequate solution. And that the answer to the challenge will be either an unconditional surrender to Jesus's doctrine of "resist not evil" or else an honest and open, instead of a disguised or hidden, acceptance of the teachings of Nietzsche, Treitsche and Bernhardi, is practically certain. One of the incidental but by no means insignificant compensations of this hideous war may well be a new revelation of the long-lost gospel of Christ, and a final separation between the sheep of Christ and the goats of anti-Christ. So long has the world been professing one thing and practicing quite another, that a final tumbling of the spiritual house thus "divided against itself" was perhaps inevitable. And if this crash of ruin but turns us back to a new study of the blueprints of the Kingdom, as found in the Gospels, and a fresh endeavor to build a structure this time that will stand, it will not have been in vain, after all. At any rate, read the Sermon on the Mount, the parables, the two commandments of the law, while reading also of men slain, women ravished, children driven into strange and unfamiliar places, fields wasted, cities razed, civilizations wrecked and ruined and then ask where we stand spiritually today, and where we propose to stand tomorrow.

Next, I would make mention of Emanuel Kant's famous essay on *Eternal Peace.* Published originally in 1795, this treatise has evidently been out of fashion, if not actually out of print, in Europe, and even in Germany itself, for some years. Nevertheless, is it true that its three great constructive principles: (1) that the civil constitution of every state should be republican; (2) that all international right must be grounded upon a federation of free states; and (3), that right between nations must be limited to the conditions of universal hospitality—are as illuminating as ever; and its appeal for "the accordance of politics with morals according to the transcendental conception of public right," as though written for the "healing of the nations" of our own day and generation. It is interesting to note, in this connection, that a new edition of the *Eternal Peace,* together with five other essays of Kant on international themes, has recently appeared under the editorship of Mr. Edwin D. Mead and the imprint of the World Peace Foundation.

Undoubtedly to be counted among the classics of peace literature, also, are the great sermons and addresses of Dr. William Ellery Channing. As published in his collected works, these are four in number: (1), *War,* a discourse preached before the Congregational Ministers of Massachusetts, in Boston, in 1816; (2), *War,* a sermon delivered in his own pulpit on January 25, 1835; (3), *Lecture on War,* delivered "in the beginning of the last year (1838)"; and (4), *Duties of the Citizen in Times of Trial or Danger,* being "extracts from sermons preached on Days of Humiliation and Prayer, appointed in consequence of the declaration of war against Great Britain." "War, as Channing viewed it, was one of the greatest social evils of his time," says John W. Chadwick, in his biography of the immortal Boston preacher—and here in these addresses and sermons do we have the evidence in support of this testimony!

Side by side with Channing as an apostle of international amity must be placed

the famous anti-slavery senator, Charles Sumner. No more consistent, heroic, and eloquent champion of peace has ever appeared than this distinguished statesman and ideal citizen. Prominent among the classic orations of history is his famous speech on *The True Grandeur of Nations,* which has been well characterized by Mr. Mead as "the noblest and most comprehensive of all pleas made by American men for the rule of peace on earth." If there is any exception to this sweeping verdict, it is Sumner's own later address on *The War System of Nations,* which was delivered before the American Peace Society, at its anniversary meeting on May 28, 1849. Along with these two sublime utterances must be named the oration delivered in Boston on October 26, 1870, on *The Duel Between France and Germany, With Its Lesson to Civilization.* These three addresses have been fittingly collected in a single volume and published by the International Peace Union under the title of *Addresses on War.*

There may very well be some doubts as to whether Emerson's lecture on *War* in his volume of *Miscellanies,* and John Ruskin's similar lecture in his *Crown of Wild Olive,* can rightly be included in any survey of the literature of peace. The Concord sage is aggravatingly perverse in much that he has to say upon the subject, and the English prophet has not without reason been compared in this utterance to Bernhardi and his fellow-militarists. Nevertheless, there are pages in both of these lectures which contain some of the strongest denunciations of war's abominations ever penned; and the contrary viewpoint may well be regarded as a wholesome challenge to the pacificist.

To mention Leo Tolstoi is of course to mention one of the supreme champions and exemplars of human brotherhood of all time. It is strange how this great man, dead now but for some four years past, is already become a kind of mystic figure, lifted far above the level of our common humanity in company with such chronologically remote personalities as Buddha, John of Patmos, and Francis of Assissi. Wonderful is it to contemplate the impress which this heroic Russian made upon the imagination of his unbelieving contemporaries; and yet more wonderful perhaps is it to note how utterly he failed to persuade them to his thought and mode of life! Such a career, however, cannot be in vain. His words still live to convey his message to future generations, and to interpret to them the significance of his example. From a literature stupendous in its range and power, it is perhaps only necessary to name here *My Confessions, My Religion, Stop and Think,* and *Bethink Yourselves;* and further, as a revelation of war, if not a direct plea for peace, the immortal novel, *War and Peace.*

Almost unique among the publications of our time is Baroness Von Suttner's *Lay Down Your Arms.* Not in any sense a great work, this book has nevertheless excited an influence, international in range, which has made comparison with *Uncle Tom's Cabin* not ridiculous. The Baroness has won the world's attention in the same way as Mrs. Stowe—through the power of deep emotion, sincere purpose, and pure idealism.

Although widely diverse in many particulars, it may not be amiss to group together William James's essay on *The Moral Equivalent of War,* in his volume entitled *Memories and Studies;* Olive Schreiner's chapter on *Woman and War,* in her remarkable book on *Woman and Labor;* Norman Angell's *The Great Illusion,* and his more recent *Arms and Industry*; and David Starr Jordan's three little volumes on *The Blood of the Nation, The Human Harvest,* and *War's Aftermath.* These belong together, it seems to me, for the reason that they all present strikingly new points of view on an old question, and are all predominantly constructive in character. If any one is laboring under the delusion that there is "nothing new under the sun" in the discussion of the war and peace question, let him turn to these refreshing and stimulating writings, and "rid his mind of cant!"

Remarkable as a piece of realistic fiction, and the most impressive presentation of the gospel of non-resistance that I have ever read, is Frank Copley's *The Impeachment of President Israels.* No one can read this story without being profoundly moved, and few, I believe, without being converted.

No event in the literary world today is more striking, to my mind, than the

sudden appearance, within a period of two years or even less, of a succession of wonderful dramas on the peace question. Supreme among them all, for sheer audacity of imagination and literary beauty, is Charles Rann Kennedy's now familiar one-act play, *The Terrible Meek*. A close second is John Galsworthy's *The Mob*, which marks a transition in this distinguished playwright's career from the work of the coldly scientific diagnostician to that of the zealous advocate and prophet. It is a greater play than *Strife, Justice,* or *The Pigeon,* for the simple reason that it gets somewhere! Much inferior to these two dramas, from the dramatic point of view at least, is Israel Zangwill's *The War God*. Written in sonorous and ofttimes eloquent blank verse, this play, while defective in structure, presents the clash between the gospel of blood and iron, as personified in the chancellor (Bismarck), and the gospel of non-resistance, as personified in Count Frithiof (Tolstoi), in most impressive fashion. Whatever its standing in the world of the drama, this play must really be regarded as one of the most vital peace documents of our time. Side by side with Zangwill's play must be named the more recent work of Atherton Brownell, entitled *The Unseen Empire*. This is, first of all, a mighty good play. Further, and better than this, however, it is a presentation of a possible way to peace of really striking cogency at the present moment. While not lacking in the atmosphere of idealism, the story itself moves on a plane of reality which makes its argument impressive to an altogether exceptional degree. On a much lower level in every way is Katrina Trask's play, *In the Vanguard*. Woefully weak in more ways than one, this play is still full of human interest and presents the spiritual argument for peace most impressively. The amount of public attention which this play is attracting today is altogether wholesome. To this list should be added Alfred Noyes's one-act play, just published, called *Rada*. This I have not read, but critics indicate that it is worthy of Mr. Noyes's muse, which is high praise indeed.

Last in this catalogue of titles, let me place Alfred Noyes's *The Winepress*. This dramatic poem unites a high order of literary achievement with the most vivid presentation of the peace cause that has yet been presented. I regard this book as the high water mark of the peace literature of modern times. Mr. Noyes is here not only a truly great poet, but a consummate prophet of humanity.

In this short list of titles, each one may perhaps find food for thought and inspiration. In these days of terror and disaster we need the consolation and guidance of those who have seen through the black darkness of human passion the clear, white light of brotherhood and love. It would not be strange if many of us in these awful times should lose faith and believe that war is the settled condition of human society. But here are some of the great souls of our own and other times who believe otherwise. What better thing can we do than to sit at their feet, listen to their words, and meditate upon their counsels?

THE NATURAL HISTORY OF SIN.

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of progress—the eternal urgency of the divine fact that is becoming. Sin is the dalliance of a progressing soul with the inertia of its heredity of the past which makes against the progress of the future. It is animalism usurping the motive of the human ideal—the soul's refusal to go up higher.

But even here it is possible to make the problem too simple. We speak as though each soul stood with its clear-cut responsibility in the face of conflicting motives, higher and lower, and sin were the clear-cut choice of the lower for the higher. But here the Devil comes in. Do you know who the Devil is? Though the creeds haven't been changed, and the Bible reads now just as it always has read, I don't find that anybody takes the Devil very seriously, these days. And that's a good sign, no doubt. The Devil of the old theologies is dead. But the Devil in modern thought is the persistence of Humanity's Heredity from the lower life from which he has evolved. And heredity is by no means equitably distributed among the children of men. Some souls are born handicapped with weak wills, with deformed consciences,

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Religion and Illiteracy

By Maxwell Savage,

Minister of the Church of the Messiah, Louisville, Ky.

"AS A MAN thinks, so is he," is an old saying, the true meaning of which is only lately coming to be deeply realized in religion. As a man thinks in regard to the laws governing his physical or moral well-being, so is he. That truth has become a truism.

But to ask a man to use his brain to question and discover new and better laws in regard to his religious well-being is still unaccepted by many.

Before going further let us define our terms and thus see if brain and religion are antagonistic or mutually helpful.

It seems to me that Jesus summed up true religion in the two great commandments—love to God and love to man. And the first commandment? How does it read? "Thou shalt love the Lord thy God with all thy heart and soul and strength and *mind*." Notice the last word.

Illiteracy? That means ignorance of letters, lack of education.

Knowledge? That means cognizance of facts, which ability alone may be used well or ill.

Wisdom? Can we not define that as knowledge plus good will? And is not your most religious man after all your wisest and your wisest your most religious? A man who obeys the two great commandments by loving with the mind as well as with the will and emotions?

The Bible says, "get wisdom," and reminds us that "wisdom is justified of her children!"

But you may say and say truly that there have been and are utterly ignorant folks who are, in their religious attitude, as devoted, obedient and filled with the spirit of sacrifice as are the wise. I have known illiterate South Pacific Islanders of which that could be truthfully said. Then what is the difference between such a man and a man like Lincoln? Simply a difference of intellect, of mental scope. And which is preferable? Our common human nature is pretty much the same the world over. The difference between the lowest and the highest of God's children is almost wholly a question of nurture.

Now it is said that Mohammed gloried in his illiteracy as proof of his religious inspiration. That idea is still held by many. An idea that knowledge has little or nothing to do with or even is inimical to religion. Carrying that idea out logically to the extreme, if brain has nought to do with religion, then a guinea pig could be as religious as Lincoln. Still, the term "free thought" scares people, and when it is mentioned in certain circles in connection with religion hands and eyebrows go up. But didn't God give us our minds and didn't Jesus urge us to use them in the worship of God? And what can we say for the general level of morality and opportunity for life in those lands where the church powers have withheld education from the people and have tried to keep thought from being free?

A farmer who is ignorant of the laws of nature is apt to have poorer crops than he who knows them. In the same way, can we not say that a man who is ignorant of the laws of God regarding his own nature is apt to be less of a man than he who uses his mind to search for them if haply he may find them? Realize this. Every man uses his reason in his religion, that is, has some reason for his religion. If he hasn't any reason for it, for holding it, it can not be much use to him. If he has a reason for it, then he is using his mind. The only difference between men then in this respect is the amount and quality of the brain-power used. The more brain-power, so long as the heart be right, the more is "wisdom justified of her children."

Only the ignorant despise education, and the first step toward the light is to become conscious of your ignorance. Take that step and you will hear people saying, "A little knowledge is a dangerous thing." True. But the way to remedy that is not to retreat, but to go on through that little to more and more.

Get wisdom. Unloose the bonds of ignorance, be emancipated, free in religion, as in body; free of fear of the unknown which has been such a bugbear to the ignorant in all ages. Realize that intelligence is a defense against and a destroyer of that sort of fear; that it creates the open-eyed sort of faith which trusts God because it has learned to know that His laws are perfect and His love unwavering. The study of the religions of history show us that we have got to have a decent conception of the universe before we can have a decent conception of its Ruler. Or reverse that, if you will. A lofty conception of God reveals a lofty conception of the universe. Whichever way you put it, knowledge of facts and wisdom are necessary for a true idea of God and of man's high destiny.

Religion and illiteracy? The illiterate may cry "Lord, Lord," and they may desire to do His will. But only through knowledge and good will can the will of the Father be wisely done.

Emotion is necessary in religion, but a man of religious emotion and little brain is like a ship without a rudder, or like a farmer with good intentions and no knowledge of the laws of nature governing his soil and the planting and cultivation of his crops.

Therefore, in religion as in every other human interest, get wisdom.

THE NATURAL HISTORY OF SIN.

(Continued from page 144.)

with maimed moral natures,—that their ancestors and not themselves alone are implicated in their seeming sins. But more than this; it isn't by accident that if you take the map of a great city and mark off the residence section from which have sprung the individual cases of crime and sin with which law has to deal, you find them massing in certain sections; that one's "hazard" as to sinfulness is greatly affected by the circumstance of the place where one happens to be born and brought up, and the family to which one happens to belong.

In other words, there is a vast part of the world's sin for which not the individual but society is largely to blame; and more and more we are discovering the significance of humanity's "fellowship in sin," that we share together blame and penalty alike of much that seems simply individual wrongdoing.

"The more I come to understand of life," a wise man once said, "the more charitable become my judgments on the sins of others, and the more stern become my judgments of my own wrongdoings." Here is the crux of the whole matter. So far as each soul is concerned the issue is simple as to its own sinning. There is no Power in Heaven or Hell that can demand of you that you be more righteous than it is possible for you to be under the circumstance of your own being. But there is something within yourself that fixes for you an ideal that is supreme, and measures out for you a responsibility that is valid. The essential fact of life for you means your sense of responsibility in life. You cannot evade that,—and be a man. To the measure of that which speaks as Duty in your soul, make your life true. It is sin for you, knowing the difference in value between a higher motive and a lower motive that contends in the hesitancy of any action in any moment of your living, to yield to the lower and betray the higher. *You know* and to the measure of your knowing you are responsible. The supreme fact of Eternal God comes to focus for you in your conscience-voice of daily duty; the supreme fact of Immortality comes to focus for you in your sense of the relation of your today to its inevitable tomorrow. It counts for you, and for the brotherhood of man which we call society, and for the supreme soul of all that being means in its passion of progress, which we call God,—it counts whether you, to the measure of each day's challenge and opportunity, meet your soul's responsibility to the full. That is where the issue of sin is practical: and where it must be solved.

"We often hear men speak of seeing God in the stars and the flowers," said James Russell Lowell, "but they will never be truly religious until they learn to behold Him in each other also, where He is easily, yet most rarely discovered."

Life at its best is love.
Love at its best is help.
Help at its best is religion.
Religion at its best is politics.
Politics at its best is heaven here.

THE MIDDLE STATES NEWS.

The First Unitarian Church of Philadelphia.

At the recent annual dinner and business meeting about 100 persons were present. The reports from the minister, the Sunday school, and the various committees revealed a year's work of steady efficiency. The treasurer's report showed that an expense account of nearly $10,000.00 had been met, and that over $3,000.00 had been raised for denominational and charitable objects. Over $3,000.00 also has been received for the endowment.

Mrs. J. T. Rorer, president of The Aid Society, reported meetings held every Wednesday morning to oversee the work of 50 poor sewing women each of whom is paid fifty cents a week. Their work finished 1515 garments for seven charitable institutions which had sent in the materials. By the aid of a Vaughn Charitable Fund 40 tons of coal were sold to the same women at the rate of $2.50 per ton.

The Italian work under Rev. F. A. Taglialatela has been successfully carried on since the first of May with an average attendance of about 25. On a November Sunday, at the morning service, Mr. St. John gave the right hand of fellowship to an interesting group of 19 Italians, all but three of whom were young men. Mr. Taglialatela stood by and translated into Italian the words of Mr. St. John.

Some of the young people give good service at The Boy's Evening Home, a building erected by our people but managed by a non-sectarian board. An average of 120 boys and young men come there every night, mostly Catholics.

At their Halloween party the young children of the Sunday school had fewer present than they had prepared for, so on their own initiative they went out into a poor district near the church and invited in all the children they could find. Some 50 responded, ate up everything in sight, and under the lead of the little group of hosts played games they had never seen before. For several successive Wednesdays members of the Joseph May Young People's Union have met to practice carols, to roll bandages for the Belgians, and to dance.

In the church parlors, just beautifully redecorated, the Alliance has held its bi-ennial sale clearing over $600.00 for the maintenance of its work.

The Girard Avenue Unitarian Church, Philadelphia.

The Girard Avenue church ("Spring Garden" Society), Rev. K. E. Evans, devoted its evening services through October to the discussion of such world problems as "Geography and Civilization," "Is the World Over-populated?" "Is a World-Federation Possible?" "A World Religion?"—the last by Rev. C. W. Wendte who gave a breezy survey of modern religious liberalism. Following the practice of the past two years, these evening meetings consist simply of an appropriate reading, the address and a half hour for questions or discussion. In December Mr. Albert Edmunds, the Oriental scholar, speaks on "Christianity and Buddhism." Despite "hard times" the church fair in November proved even more successful than last year's. The Men's Club opened its monthly suppers with a talk by its president on "Europe in War Time." "The Immigration Problem" and "America and the Orient" have been later topics. During December the Sunday morning sermons were addressed especially to Unitarians, to emphasize the value of our faith and church. The minister's first subject, "Waiting for Sunday" suggested the preparations being made in our three local churches for a concerted missionary campaign in January "where Sunday comes." The church is indebted to the University of Pennsylvania for a number of the speakers at its meetings.

The Germantown Church.

The last year has been a good one with us in the Germantown Church. We have gained twelve or fifteen new members who have added a good deal to the strength of our congregation. During the summer the most significant part of our work was the camp and farm of our Nicetown Club for Boys and Girls, at St. Georges, on the Delaware Canal. We rented five acres of ground there and early in the spring sent boys who were unemployed down to our bungalow and had them cultivate the ground under the direction of a farmer, who for his pay and for the use of his horses, took half the produce. The outcome was that when our vacation camp was opened in July, green vegetables and potatoes were ready in abundant quantity and lasted throughout the season. We had groups of twenty-five or thirty boys at a time, followed by groups of about the same number of girls. The Boy Scouts of our troop, No. 38, with the assistance of other club members, built a large row boat, which together with the motor boat we have, enabled large numbers to enjoy the fun of going up and down the canal. This year different groups of boys in our club are building a number of smaller boats. Among the girls in the club, the Camp Fire organization is the strongest, though at present there is great eagerness to join the sewing classes. Our church was kept open as usual during the summer and Union Services were conducted by Dr. Pease, of Wheeling, with great success. This fall, things are opening well with us. As a new feature we have started a dancing class which is conducted under the auspices of our Unity Club. An excellent teacher has been secured and so far the class promises well. At the first dinner and meeting of our Men's Club, held at the Germantown Cricket Club, took the form of what practically was a debate between Captain Benson, Commandant of our Navy Yard here, who spoke on our need of a greater navy, and one of the ablest lawyers of our city, who argued against the necessity of a greater navy. Our Women's Alliance has been busy sewing garments for the Belgian refugees and a great deal of clothing has been sent from our church. This year we have changed the hour of our Sunday school,

so that the school meets at the same time as the church, enabling parents to bring their little ones to be cared for while they attend. The older scholars come into the church after the opening exercises of the school. We have a splendid adult class under the leadership of one of the medical professors of our city, which meets at ten o'clock. At present we are much occupied in preparations for an advance movement to take place while Billy Sunday is here. We are to have a public meeting which will be addressed by Charles W. Eliot at the opening of our campaign, this meeting to be held in one of the best halls in the city. Then will follow special services in our individual churches. We have also arranged to open a book room admirably located near the tabernacle in which the revival meetings are to be held and we are hoping to do much good.

THE CHURCH OF OUR FATHER—LANCASTER, PA.

The winter season has opened most encouragingly and a comparison with the three corresponding months of last year shows an all round advance. During the month of November there were 346 more people at the services than in 1913, while the months of October and September show a corresponding increase in the number of attendants. The income from plate collections and envelopes is also marked by substantial gains which double the amounts of the two preceding years.

A spirit of genuine enthusiasm is manifest which promises even greater things in the future. All the organizations of the church have made auspicious beginnings in the season's work. The church is actively organizing a special campaign for the New Year to serve as an offset to a local evangelistic campaign of six weeks' duration and to the Billy Sunday mission in Philadelphia, the effects of which will be felt in this city.

During the month of November, Mr. Reeman has preached a special series of sermons on "The Problem of a Future Life," which have attracted large congregations and have been reported verbatim each Monday in one of the leading newspapers of the city. Mr. Reeman is also contributing a special weekly article on religion to one of the local papers, which has brought the editor of the paper many expressions of appreciation.

On Sunday afternoon, December 6th, Mr. Reeman repeated his recent lecture on Eugene Brieux's play, "Damaged Goods" to an audience of 200 men.

Several new committees have been organized in the church, which have linked up the activities of many new people, and all of which are actively aggressive in the direction of the further expansion of the church's usefulness.

FLATBUSH, N. Y.

A course of lectures has been given at the 4th Unitarian Church in Brooklyn called, "The Case for the Nations at War." The course began with a lecture on Germany by Dr. J. F. Dickie, for 20 years the minister of an American church in Berlin. Dr. Dickie is a friend of the Kaiser and has written two books on Germany—one entitled "The Kaiser's Capital," and the other "Picturesque Germany." His address was most informing. An Englishman who is now a resident of Brooklyn, Mr. Henry Rowley, spoke for England. The Servian's case was presented by Mr. Geo. Miller, who has recently returned from two years' service in Servia and the Balkans. Mr. Hans Brandeis spoke for Austria and Prof. Charles A. Downer, head of the department of French language and literature at the College of the City of New York, spoke for France. Dr. Narayian Krishna gave a most interesting address on the relation between India and the British Empire and showed why India is loyal to the Empire.

It was a great event for the church to have Dr. David Starr Jordan on Sunday morning, November 22nd, when he spoke on "The Experiences of a Peace Maker." An illustrated lecture on Belgium and her people, with an appeal for funds to aid the sufferers, was given by Mrs. Coryell December 13, closing this series.

THE NEW YORK LEAGUE.

At the invitation of the N. Y. League of Unitarian Women, the meeting of the Executive Board of the Alliance was held at All Soul's Church in New York on December 11th. The principal speaker was Mr. Charles Stelzle, whose work for social betterment with the Presbyterian society of America is so well known.

ROCHESTER, N. Y.—FIRST UNITARIAN CHURCH.

Acting on a suggestion that had been urgently made by the United Charities of Rochester, the church decided before Thanksgiving Day to help needy families in a more permanent way than by providing them with an elaborate Thanksgiving dinner. United Charities has expressed doubt of the wisdom of sending on one day in the year a sumptuous dinner to a family that is in financial distress, so the church planned to express its Thanksgiving good will largely by aiding in such ways as the payment of rent, the buying of shoes for a child or children, sending coal, providing warm clothing, furnishing necessities for the sick, etc. To make this work possible, and especially in view of the extraordinary distress that has begun to appear in the city, an emergency offering was taken the Sunday before Thanksgiving day.

Instead of holding its regular session the Sunday before Thanksgiving, the Sunday school gave a Thanksgiving play, "The Harvest of the Nations," in its usual hour. The people of the church and others were invited to see this.

The Sunday school recently sent the price of a girl's scholarship to a Brahma-samaj school in India, and its members and those of the Boys' Evening Home put their signatures to a monster children's peace petition that is to be sent from America to the rulers of Europe.

Charitable work of the church has included the sending of two barrels of clothes to Wil-

liam E. Benson, of the Kowaliga School, Ala., and warm coats have been provided for distribution among needy persons in Rochester.

The sermon subjects for December of Rev. Edwin A. Rumball, were: December 6th, "Great Difficulties, Enterprised with Answerable Courages," words of Governor Bradford, of Plymouth colony; December 13th, "Laocoon; the Pagan Atonement"; December 20th, "If Possible, Live Peaceably"; December 27th, "The Fear and Lure of the Future."

Rutherford, New Jersey.

The dream which the people of the Church of our Father have been dreaming for some time has at last come true, and the hope of new enthusiasm and vigor of life which was the inspiration of the dream, has been realized.

In February the society voted to instruct the Trustees to build a Parish home and put the church building in thorough repair, providing the money could be raised. In May work was begun on the new building and on the first Sunday in October the Sunday school met in a most attractive and complete Parish home.

As soon as the church was closed for the summer vacation, the workmen began operations there, with the result that on the first Sunday in September the congregation met in a church reshingled and painted without, and freshly decorated within, while the old seats were replaced by handsome and most comfortable pews. The added dignity and quiet charm have had a most appreciable effect in deepening the reverential atmosphere of the services.

In every department of the church activities the impulse of new life is felt. The suspicion that there was dormant in the parish an abundance of energy that only awaited place and opportunity, has been fully justified, as the constantly wide open doors of the Parish home testify. There is seldom a day when there is not a meeting there. At last the young people, older than Camp Fire Girl age, are becoming conscious of themselves and a Unitarian social and dramatic club has been formed. Last month they invited their friends to a dance; this month it is to be a progressive card party—without prizes of course—and we have reason to believe that before long a play will be given on the stage so well equipped with footlights, border lights, and, dare we say? with electric facilities for spot lights should they be wanted. It goes without saying that the Parish home is arranged for the stereopticon lantern, and a moving picture machine when these are desired.

A dancing class which friends outside the parish have joined, has been formed with an excellent teacher to give instructions in the new dances.

It is now questioned whether or not some effort should be made to increase the days of the week since not only is the Parish home in great demand by the parishioners themselves but requests are coming in increasing numbers for its use, by people outside our own congregation.

Especially gratifying has been the continued growth in the Sunday school which has increased not only the membership of the younger classes but even that of the minister's adult class.

And now, though there is much more to tell I close with the best word of all—that never before have the Sunday morning congregations been so continuously large and regular—the same faces in the same places Sunday after Sunday, among whom the minister rejoices to count three new families in the last few weeks.

Elizabeth, N. J.

The church in Elizabeth is feeling particularly happy in securing the ministration of Rev. Harry N. Pfeiffer, Ph. D., to fill the place left vacant by Rev. Joseph A. Kyle, who accepted a call to Davenport, Iowa, in September. In securing Dr. Pfeiffer we feel that the denomination is gaining as much as Elizabeth, as he is not only an eloquent speaker of the spiritual type so much needed, but an organizer of large experience in the Orthodox ministry; his energy and insight and the inspiration of his sermons is already beginning to show an increased attendance, and in the awakened enthusiasm of the church members. The Bible Class is discussing the question of how to increase the spiritual efficiency of our church. Elizabeth has a delightful Sunday school, with an average attendance of seventy-five. At the annual meeting the new officers elected were S. T. Jones, president, and Max Nydegger, trustee for three years. The church was represented by a delegate at the Syracuse conference, who brought back a message of inspiration, and the Elizabeth Society hopes to co-operate heartily with the organized work of the denomination.

Hackensack, N. J.

In September the Hackensack Unitarian Congregational Church entered upon the seventeenth year of its existence, with Rev. Arthur G. Singsen as its first resident minister. The average attendance has not increased greatly since the opening in the fall but it is hoped a distribution of the monthly calendar, which is now being published for the first time in the history of the church, will acquaint the people of Hackensack with the fact that there is a Unitarian Church in their town and attract to us those who are in sympathy with what the church is doing. Both the Woman's Alliance and the Men's Club are more flourishing and active than they have been for a considerable number of years. The plan of dining together has been introduced into the meetings of the Men's Club and it seems to work like a charm; at the last meeting five new members were admitted and more are in sight. It is hoped that by next year an open forum, to meet in the church every Sunday evening, may be established. The most hopeful promise for the future is the spirit of enthusiasm on the part of the people; with the willingness to work, which they have so far shown, we should be able to build up a successful church.

Plainfield, N. J.

The Plainfield Church had heard such good things of Rev. John Baltzly of Hudson, Mass.,

that, upon intimation that he would be willing to do so, he was asked to preach as a candidate three Sundays in October. The result of these three appearances, and the nice things we continued to hear of Mr. Baltzly, was that at a meeting of the society, held on November 8th, he was unanimously declared to be the choice of the society for its pastor. Mr. Baltzly has found a house in Plainfield and preaches for the first time as our minister on January 3rd.

On Thursday and Friday, December 3rd and 4th, the Women's Branch Alliance held a most successful fair in the church parlor, ending with a turkey supper on Friday evening. The net proceeds of the fair were about three hundred dollars.

Material repairs ot the church building have been effected during the summer and new and improved lighting of the auditorium has taken the place of the old gas jets.

Summit, N. J.

We have more than doubled our attendance. We have a Sunday school on a permanent basis with about all the children in the parish enrolled and most of them attending regularly. We have an adult class (a "lecture-discission") with an average attendance around twenty-five, in which we discuss (actually and openly not timidly and vaguely) the great issues of life. The community at last is aware of our existence here so that the conservative element is growing uneasy and frowning upon us, the progressive element, commending us, and even those who have not yet bestirred themselves sufficiently—get out to our services regularly.

There is much yet to be accomplished. We've only just begun. The church will have a permanent place in the life of the community in any case but these are ways of usefulness which we haven't begun to enter as yet.

We have a larger proportion than is usual of men in our congregation. Our church is more than usual a men-made church. It is a group of men here who have made, and are making, the church. The Alliance (splendidly active though it is) doesn't have to do *everything* (as is usually the case).

We are having evening services from time to time. They will help wear a path to our church.

Orange, N. J.

During the summer the trustees gave the use of the Parish House to the Day Nursery of the Oranges, as during this time they were without a home, on account of the renovation of their own building.

About 40 children were cared for in this way and much good done.

On Sunday, October 17, a new pulpit was dedicated, the gift of a son, in memory of Mrs. Margaret Lyman Aborn, one of the founders of the church.

On Thanksgiving Day a Union service of the churches in the neighborhood of the Unitarian Church, without regard to creed, was held in the First Presbyterian Church. The sermon was preached by the minister of the Baptist church. The Jewish Rabbi, the Methodist, the Swedenborgian, and the Unitarian ministers all took part. This was the third of such Union services, and a large congregation was present.

A federation of the Men's Club of the City of Orange has been formed, and the first meeting held in the Parish House of the Unitarian church, on Monday, December 28. Mr. Frank Moss of New York was the speaker. This meeting will be followed by others, monthly, when the civic and social interests of the community will be taken up for careful study and proper action.

Montclair, N. J.

The outstanding feature in the life of the church this year has been the slowly but surely increasing attendance at its services. The steady growth of our suburban congregations augers well for the future of the liberal faith. Six to eight years ago the Montclair church felt, concerning an attendance that exceeded one hundred, just as it feels now concerning one that exceeds two hundred and the special services at Christmas, Easter, Peace Sundays, etc., reach almost three hundred. The average attendance at the morning services to December 1 was 149 in 1912, 163 in 1913 and 191 in 1914. The popular evening services of Unity Forum ranged from a minimum of 201 to over 700 last winter. Much of the gain in attendance is ascribed to a weekly letter that has gone to all the church members and to scores of others whose names have been sent in as of interestable people. This letter has replaced the Monthly Bulletin temporarily. The article about the Montclair church in the October Ladies' Home Journal has brought in inquiries and letters from near and far, interesting, illuminating, critical, curious. The larger welcome accorded the church in the community is marked. For the first time it was invited to participate in the Union Thanksgiving services this year. When Unity Forum secured David Starr Jordan to speak on Peace the Forum organized a Community Peace Committee which elected the minister of Unity church its chairman and organized a Community Peace Meeting that packed 1200 people in one auditorium and had 200 more at an overflow meeting to hear Rev. Sidney L. Gulick. This Community Committee organized a Community Christmas with practically every church in town, including the Roman Catholic, the Christian Science and the colored churches, providing bands of carollers who, in twenty odd bands, sang Christmas carols throughout the town on Christmas Eve. The local theater joining in a benefit and Christmas party where all sang Christmas hymns during the evening, followed by a Community Christmas tree on the night after Christmas. Everybody brought gifts of food for the local needy and the Belgians. Announcement of the meeting was made by the bells of the Catholic church. A new community spirit is being engendered.

Unity Forum, now organized wholly independently of the Church and using the new Social Hymns to emphasize its non-sectarianism, announces an interesting list of speakers,

including Congressman D. J. Lewis, the "Father of the Parcel Post," Prof. E. A. Ross, Meyer Bloomfield, Katherin Bement Davis, Dr. Luther H. Gulick, head of the Camp Fire Girls, Bertha Kunz Baker in a reading of the new peace play, "The Unseen Empire," Bouck White, John Spargo, Arturo Giovannitti, Prof. E. R. A. Seligman, Earl Barnes and Mother Jones.

THE MIDDLE STATES CONFERENCE.

The Unitarian conference of the Middle States and Canada met at Syracuse, N. Y., November 16, 17 and 18, 1914. A brief meeting of the Board of Directors was followed by a meeting of the Alliance. Mrs. Voigt, vice-president for the Middle States, presided and greetings were presented by Mrs. Irving S. Merrell, director for the Syracuse region. A brief summary of the work which has been done by the New York League of Unitarian Women, relative to securing new headquarters in New York City for the conference, and the league, was presented by Mrs. Walter U. Lawson, president of the league. Mrs. Leon A. Harvey made the first address on "Our Future Workers." She dwelt especially upon the efficiency of the work done by our orthodox neighbors for their young people, citing in particular the remarkable work of the Christian Endeavor, which includes 80 denominations, as illustrating the most carefully planned system of work for young people that has ever been devised. She stated that a membership campaign lasting for two years had added thirteen societies a day. This was followed by an efficiency campaign that was equally remarkable for results. She closed with a plea for greater interest on the part of the ministers in the young people's work.

Rev. Charles H. Lyttle, of Brooklyn, made his first appearance before the conference in an address on "The Spiritual Value of Work." He dwelt especially upon the satisfaction the doing of conscientious work brings with it. Through such work one finds that art mood which gives the highest satisfaction in any sort of work. His plea was for the realization of life through one's tasks by making them a fulfillment of his ideals. Mr. Holmes followed with a vigorous presentation of the obligations that are placed upon us, both by social conditions and through the problems involved in the war. He closed with an appeal for greater interest on the part of women in public service and stated that the social responsibilities of the times could only be adequately met when women took their share in directing the government, and that meant Votes for Women.

There were about forty present at the Ministers' Meeting where Dr. Brundage, of Brooklyn, and Dr. Doan, of Summit, spoke on the question,—"Are Our Churches Meeting the Vital Needs of Today?" To this meeting the venerable Dr. Calthrop came and added his word of benediction. At the dinner which followed, given by the Men's Club of the church at the Century Club, Mr. Harvey presided and there was a general discussion of the question raised at the conference in which many of the ministers took part.

The conference sermon was given by Dr. Merle St. Croix Wright, the subject being: "The Spiritual Tradition of Independency." The striking summary of the history of the spiritual progress of the race issuing into the independency which is our Unitarian heritage was set forth with Dr. Wright's usual vitality and power. It gave his hearers a clearer conception of the wide background of our faith and showed how deeply we are indebted to the various civilizations of the past, closing with an appeal to meet worthily the opportunity which confronts us.

At the business session next morning, Hon. Adelbert Moot, the president of the conference, gave a brief address dwelling largely upon the obligation resting upon the churches in view of the present war. He felt that the solution of the problem must be in new emphasis upon the brotherhood of man, which is fundamental to our faith. Routine business followed, including the appointment of committees on business and credentials. The secretary's report was then read.

The paper of the morning was presented by Mr. Fay W. Clark, of Erie, Pa., on the subject: "The Organization of the Church to Meet Modern Conditions." Mr. Clark has done remarkable work in organizing the church at Erie. The plan proposed divides the church into committees, including finance, publicity, hospitality, entertainment, membership, and social service. Every person sufficiently interested in the church is assigned to one of these committees. The directors of these committees constitute a board of managers and hold stated meetings for consultation, the program concluding with a dinner where the work of the year is criticized and summarized. Results in the Erie church have been most gratifying and the plan was commended by all those familiar with it to the other churches, and to the denomination. Mr. Graves, of Albany, led the discussion of this topic and other speakers were Mrs. R. H. Davis, of New York, Mr. Garvin, of Lancaster, and Mr. Byrnes, of Erie.

The memorial service to Dr. Bellows, in charge of Rev. Wm. L. Sullivan, was a splendid interpretation of this noble life and left his hearers with a new sense of their responsibility for the expression of our liberal faith in terms of service.

The conference then had the first experience in enjoying the hospitality of the Syracuse ladies at luncheon, which was also repeated on the following day. The same careful planning was manifest here as in all details of the conference which were entrusted to the local congregation.

At the business meeting which followed at 2:30 the amendment to the constitution, providing that the trustees and directors and officers elected in November should take office the following May, was unanimously passed. The purpose of this amendment being to make the official year of the conference correspond with the official year of the association.

At 3 o'clock Rev. Lewis G. Wilson pre-

sented a paper entitled: "The Discussion of the Unitarian Name." He stated that since his address at the May meetings, when the proposition was made to adopt a new name for the denomination, or a name that might be used as an alternative for the name Unitarian, the discussion had gone steadily on and had been largely one-sided. He had taken the pains to estimate the amount of space in the Register by the articles upon this subject and found that it would measure about 63 feet. He summarized clearly the arguments presented upon both sides and left his hearers entirely open-minded upon the question. Rev. John H. Lathrop, of Brooklyn, followed Mr. Wilson and the discussion then became general. It was evident that the feeling against a change of name was very marked. If one may prophesy from the temper of this meeting what is likely to happen next May when the commission appointed to consider the problem reports, we may safely conclude that the name of the denomination will not be changed nor will any alternative name be adopted.

The platform meeting in the evening, at which our Unitarian Gospel was presented in three addresses by Messrs. Boynton, Reeman, and Sullivan, was an inspiring occasion. Mr. Boynton's unique presentation of his theme so identified the individual with the social whole that Mr. Reeman's splendid presentation of the Gospel of Social Salvation followed very naturally, and both the addresses were a fine preparation for the noble words given by Mr. Sullivan under the title, "Our Gospel as a World Religion." The audience was a large one for a week day night.

The business session on Wednesday morning followed the program closely. The nominating committee presented its report and the following officers were elected: President, Mr. William R. Billings, of Brooklyn; Vice-Presidents, Mr. Adelbert Moot, Rev. Thomas R. Slicer, Rev. John H. Holmes, Rev. F. C. Southworth, Rev. H. H. Saunderson, and Mrs. Alice P. Jackson of White Plains, N. Y.; Trustees, Mr. Norman W. Storer of Pittsburg, Mr. Charles H. Strong of New York, and Mrs. H. W. Dresser of Buffalo; Directors, Rev. Oscar B. Hawes, Mr. Edwin M. Wheeler of Brooklyn, and Mrs. Walter U. Lawson of New York; Nominating Committee, Mr. Geo. W. Smith of Brooklyn, Mrs. Jessie Voigt of New York, and Mr. Edward Letchworth of Buffalo.

The business committee then presented its report and the most important resolution that came before the conference was that providing that the conference should pay the full salary of the secretary instead of dividing this with the association. After an animated discussion in which many of the ministers and several of the laymen took part, the resolution was carried with but one dissenting vote. The following resolution relative to the death of Rev. Cyrus Heiser was passed:

Whereas, this conference has lost in the death of the Rev. Cyrus Heiser, a minister who has not only endeared himself to the ministers and members of this conference, but who by his extraordinary service in the university community of Ithaca, New York, and the George Junior Republic of Freeville, N. Y., has bereaved the Ithaca church and city of one of its most admirable servants.

Be it resolved, that this conference shares the bereavement of the Ithaca Church and sends its sympathy to its members and its administration for the man who has filled so wide and deep a place in their homes and city.

A message of sympathy and condolence was also sent to Dr. Thomas R. Slicer.

Mr. Lawrance's address followed on "Looking Forward to the New Course of Study." The work which the committee in charge of this proposed course had done was brought vividly home to the conference and all felt that the time taken by the committee was amply justified. The various churches will look forward eagerly to the use of the new course as soon as it is completed.

The devotional service, conducted by Miss Padgham, was truly beautiful and inspiring. It had added significance in that Miss Padgham is a native of Syracuse, and her message must have gratified her old time friends.

Mrs. Spencer's address was presented at the afternoon session and had the illuminating quality that all have come to expect from her. It truly justified the inclusive title, "The Correlation of Social Forces." With a wide outlook upon the social problems of the times, she showed how the churches should be a center for inspiring work in all of them. Mr. Byrnes in discussing the paper presented a splendid illustration by showing how the Erie church, through its minister and those who co-operated with him, succeeded in uniting many of the charitable organizations of the city in such a fashion as to prevent the duplication of giving, and the large expense involved in administration, of many different societies.

The closing meeting on Wednesday evening was devoted to the problem which had several times come to the front and which lay like a great shadow over the conference as it does over the world—the problem of the war. Rev. Henry Hallam Saunderson, of Toronto, brought the word of a Canadian pastor whose congregation has already sent several of its young men to the front. Miss Marion Tilden Burritt, of the New York Peace Society, a grandniece of Elihu Burritt, told of the meaning of the war to woman, and Rev. John Haynes Holmes of its meaning to the churches. It was a memorable evening and made a fitting close to a conference which had been at once informing and inspiring to all those who attended it.

The committee on credentials reported 57 delegates present, representing thirty out of the fifty churches of the conference. The attendance from the local church was most creditable to that organization and the hospitality was unstinted. The presence of Dr. Calthrop at several of the meetings helped to make them memorable. The careful planning of Mr. Applebee, and the way in which the wants of the guests were anticipated both by him and his people, added greatly to the success and satisfaction of the conference.

LEON A. HARVEY,
Secretary.

THE SAN FRANCISCO CONFERENCE.

Circulars, giving full details of the excursion to the session of the General Conference of Unitarian and other Christian churches in San Francisco next August, have just been issued. The trip has been planned with special reference to the holding of missionary meetings en route, and to give the best possible sight-seeing facilities. The missionary meetings are to be in charge of the American Unitarian Association which will send a group of speakers to address them. As the plans have worked out the journey constitutes a circuit of about 8000 miles in the United States and Canada through their most interesting regions. As it is pointed out in the circular, it would be impossible, for time and money expended, to plan a more complete tour of this continent. The party goes across Canada, and nearly all of the Pacific Coast of the United States is traversed. Of a return journey there is a wide choice of routes. It is expected that most will come with the main party, via the Santa Fe, including a visit to the Grand Canyon of the Colorado, or via Salt Lake City and Colorado points, where meetings will be arranged.

The party will leave Boston on Tuesday night, August 10, and will leave Montreal on special Canadian Pacific sleeping cars the next morning. Members of the party from New York and Worcester will leave also on Tuesday evening, joining the others at Montreal, while those from Philadelphia, Baltimore and Washington will go to Chicago, where they and Western members will leave for Winnipeg on the night of August 11, joining the main party on the morning of the 13th.

At Winnipeg the party makes its first stop, spending the day there until 10:15 p. m. There will be a special sight-seeing trip, and a meeting in the evening. The next stop will be on Sunday, August 15, at Calgary. The meeting there will be in the morning, the party leaving at 2 o'clock in order to approach the mountains by daylight. Two days and a half will be spent in this beautiful region. The first stop will be at Banff, late Sunday afternoon, for a drive to the Upper Hot Springs and dinner at the Banff Springs Hotel. The short run to Lake Louise will be made during the night. The day will be spent at the Lake Louise Chalet, from which point many walks and drives can be taken. Early Tuesday morning the journey over the mountains will be resumed as far as Field, where a drive will be taken to Emerald Lake. In the afternoon the party will proceed to Glacier where Wednesday morning will be left free to visit the Great Glacier. The mountains will be left during the afternoon. Vancouver will be reached early Thursday morning, and Victoria by boat in the late afternoon. On 4:30 on the following afternoon, the party will go again by boat through Puget Sound to Seattle. Saturday, August 21st, will be spent in Seattle with one or more meetings. At 11:15 p. m. the party will go down to Portland by train to spend Sunday in that city. The last stage of the journey to San Francisco begins at 8:15 Sunday night, San Francisco being reached Tuesday morning, August 24th. The journey down the coast is through a mountainous region, the train passing the base of Mt. Shasta.

The conference will begin on Tuesday night and will continue until Friday. Most of the meetings will be held in the Unitarian Church, where the headquarters of the conference will be located. Those who go on the tour from the East will stay at Hotel Normandie, which is conveniently located, both in respect to the church, and to the grounds of the Panama-Pacific Exposition.

Those who return in the main party will leave San Francisco Monday night, August 30, arriving in Santa Barbara early the next morning, and not leaving till 2:15 in the afternoon. Los Angeles will be reached at 6 o'clock, and the next two days will be spent in this interesting region. There will, of course, be meetings in Santa Barbara and Los Angeles, and while in Los Angeles at other near-by points. Those who return by way of the Santa Fe railroad will leave on Friday, September 3; will spend all day Sunday, September 5, at the Grand Canyon; will reach Chicago on September 8, and Boston on the evening of Thursday, September 9. For those who return with the speaking party through Colorado points, the schedule will be a little different to allow for stops at Salt Lake City, Colorado Springs, and Denver; but the return journey will take about the same length of time.

The trip is under the management of Thomas Cook & Son, 336 Washington Street, Boston. From this firm, or from the Rev. Sydney B. Snow, 2 Chestnut St., Boston, Chairman of the Committee on Transportation, further information may be obtained. Circulars giving full particulars of the journey may be had of any Unitarian minister, or at any Unitarian headquarters. In order to obtain best hotel accommodations and to provide for special trains (as can be done if 125 or more make up the party) early registration is desirable, but the deposit of $10 can be withdrawn up to 30 days prior to leaving, when the balance is due.

The rate for the round trip from Boston, Montreal and Worcester is $291.50; from New York, $291.80; from Baltimore, Washington and Philadelphia, $283.95; from Albany, $288.80; and from Chicago, $236.00. These rates include every expense of the journey—meals, berths, rooms in hotels, transfers to and from trains, sight-seeing autos, etc. The only exceptions are luncheon and dinners in San Francisco and Los Angeles, where the party will be so scattered that it will be impracticable to provide for all together. Those who wish to travel with the party going out and to return independently can do so. Such an arrangement, which includes all expenses paid up to the end of the San Francisco stay and a railroad ticket home, may be made by one travelling from Boston for $227.25, with differences in rate from other points corresponding to the difference in railway fares. Those buying such tickets should decide, if possible, upon the date of return and engage sleeping-car accommodations in advance.

WESTERN CONFERENCE NEWS.

SHELBYVILLE, ILL. Rev. Jasper L. Douthit retired from the active pastorate in 1903, his son Robert continuing the services for another year. Since that time services have been held at Lithia Springs during the summer and at Shelbyville for a short period in the spring of two different years. A desire for more regular services being apparent a "Mission" was conducted, extending from November 29th through December 2nd, by Rev. Ernest C. Smith, secretary of the Western Unitarian Conference, and Dr. C. W. Reese of Alton, where the nearest Unitarian church is located. Mr. Smith preached twice on Sunday, his subjects being "Law and Grace" and "Faith the Energizer." Monday evening Mr. Smith spoke on "Obedience" and Mr. Reese on "Good and Bad Conscience." On Tuesday evening Rev. Albert R. Vail of Urbana, gave an interesting account of the Bahai movement and Mr. Reese gave a short address on "Duty." Wednesday evening Mr. Smith spoke on "What is Distinctive in Unitarianism," while Mr. Reese spoke on "The Unitarian Proclamation." Despite almost constant bad weather the attendance was very encouraging. After conference with the board of trustees, at the closing meeting the congregation was asked to express itself on the matter of resuming services. It was the unanimous desire that bi-weekly services should be conducted by Mr. Reese and a committee was appointed to solicit the funds necessary to maintain these services until the summer.

DULUTH, MINN. After a vacation of six weeks, during which the minister, Rev. George R. Gebauer, preached in New York, Milton and Bar Harbor, the church work was again taken up on the first Sunday in September. Everything has since been proceeding auspiciously. The Sunday sermon, to the extent of a column to a column and a half and occasionally the entire sermon, is printed in the Monday papers, and has become a permanent feature. Through this publicity work the church has attained an influence altogether out of proportion to its membership and our gospel is read by thousands. The attendance at Sunday services has been very satisfactory, especially as a large percentage of the congregation consists of strangers and visitors from other churches. The Sunday school is in fine condition and has lately had a number of additions, no doubt largely due to the excellence and devotion of our teachers. The Women's Alliance, under the leadership of Mrs. Walter Brinkman, has done noble work and is taking much satisfaction in its successful Christmas Bazaar. The Men's Club, too, has become an important and living feature in the church. There are six monthly meetings with supper during the year. At the first meeting in October the Club had the great pleasure of listening to Mr. Elmer Forbes of Boston. At the last meeting in November Dr. Kline, Prof. of the State Normal School, spoke on "Modern Psychology in Its Relation to Education, Law, Medicine and Business." There were about forty men present. The Unity Social Club holds two weekly meetings. Last year the study of some of Ibsen's dramas proved a success. For this year's study the Club had decided on Shakespeare's comedies, but has lately taken into consideration something more serious to be decided at its next meeting. While the attendance of the study class is rarely more than fifteen, the meetings are enjoyed by all. Altogether our work here is very gratifying and encouraging and we are looking trustfully into the new year.

LINCOLN, NEB. The December issue of "The Open Door," the parish paper of our Lincoln church, shows the following sermon subjects for December: "Life the Great Mystery," "Facing the Facts of Life," "An Adventure in Love," (a Christmas sermon) "Life and Environment." On December 6th a musicale was held at the church for the benefit of the Red Cross. On December 9th there was a meeting of the Men's Club with dinner at the church. A Christmas party was held Wednesday evening, December 30th. The Dramatic Club is working on a play entitled "Mr. Bob" which will be given some time in January. This church has the democratic and businesslike custom of printing a treasurer's statement each month in the parish paper. In the December issue the statement is made that the resources in sight and the estimated expenses for the remainder of the year come within $20 of balancing each other. Clearly such a public statement on December 1st ought to insure a balance on the right side at the close of the year.

ST. LOUIS, MO. On Thanksgiving Day the Church of the Messiah at Kensington and Union avenues, mother of Unitarianism in St. Louis, commemorated the eightieth anniversary of Rev. Dr. W. G. Eliot's arrival in St. Louis, when the church was founded.

Rev. John W. Day, the pastor, was assisted by Rev. Dr. George R. Dodson, pastor of the Church of the Unity, which grew out of the Church of the Messiah, and by Rev. Dr. Samuel Sale, rabbi of Temple Shaare Emeth, both of whom made congratulatory addresses.

There was also a sprightly letter from Rev. Dr. J. W. Lee, presiding elder of the Methodist Episcopal Church, South, who had been invited to participate, but was obliged to decline because of the union service of his denomination. Dr. Lee, after congratulating pastor and members on "eighty years of history made in St. Louis," said:

"If the value of churches were to be estimated like roses, by the aroma they exhale, I think it might truthfully be said that no ecclesiastical organization in St. Louis has filled the air with more fragrance than the Church of the Messiah.

"Father Taylor, the Methodist preacher to the sailors in Boston, was a great friend of Emerson. Some one asked Father Taylor if he thought Emerson would go to hell. 'No,' said Father Taylor, 'I don't think Emerson would go to hell. If he were to go there he would change the climate and start emigration in that direction.'

"Let me say that the spiritual climate of St. Louis has been made saner and sweeter by the presence of the Church of the Messiah."

Dr. Dodson spoke of his own study last summer of the great religions of the world other than Christianity. He had found the Hindoo and Oriental cults pessimistic in character, the adherents seeking to get out of life, while the Christian religion welcomes life and is filled with hope.

Dr. Sale, who was introduced by Mr. Day as "one of the modern Hebrew prophets," told a rabbinical story illustrating the universality of religion. He said the essence of religion was outside any special limiting forms. The great work of the Unitarian Church in general had been, Dr. Sale said, to emphasize the idea of freedom of thought. Liberty was the heritage of this faith, and for that reason it was entitled to the confidence of the community.

LAWRENCE, KAS. The pastor, Rev. E. B. Backus, has arranged a series of Sunday evening lectures showing the application of the theory of evolution which has revolutionized modern thinking in many fields of thought and life. The program is as follows:

Geology (Illustrated)—Nov. 15th, Prof. W. H. Twenhofel.
Botany (Illustrated)—Nov. 22nd, Prof. W. C. Stevens.
Zoölogy (Illustrated)—Dec. 6th, Prof. B. M. Allen.
Astronomy (Illustrated)—Dec. 13th, Prof. D. W. Cornelius.
Anthropology (Illustrated)—Jan. 10th, Prof. E. W. Burgess.
Language—Jan. 17th, Prof. A. M. Sturtevant.
Law—Jan. 24th, Prof. H. W. Humble.
Literature—Jan. 31st, Prof. R. D. O'Leary.
Mechanics (Illustrated)—Feb. 7th, Prof. G. J. Hood.
Education—Feb. 14th, Prof. R. A. Schwegler.
Art (Illustrated)—Feb. 21st, Speaker to be announced.
Democracy—Feb. 28th, Prof. C. H. Talbot.
Industry—March 7th, Mr. Irving Hill.
Ethics—March 14th, Prof. O. Templin.
Religion—March 21st, Rev. E. C. Smith of Chicago.

BOARD MEETING.

The Board of Directors of the Western Unitarian Conference met at the headquarters at 2:15 p. m., November 18th. Present, Mesdames Lynn and Mann, Messrs. Day, Foote, Hawley, Hosmer, Smith, and later, Mr. Hull. Mr. Hawley was elected chairman. The records of the last meeting were read and approved. The new treasurer, Mr. C. B. Foote, read a report which was received and placed on file. The secretary presented the matter of Conference autonomy. It was voted that the secretary should send a copy of the resolution of the Conference bearing upon this matter to each one of the churches for action and that no statement either for or against the resolution should be embodied in the latter. There was informal discussion as to the place of the next annual meeting. The report of the UNITARIAN ADVANCE showed a probable balance between receipts and expenditures for the year. The contract of the Conference with the Unity Publishing Committee having been read and discussed, it was voted that the secretary write Messrs. Hosmer and Gannett, asking them to terminate the old contract and to leave the plates and publications of Unity Publishing Committee in the hands of the Western Conference without conditions. It was voted to grant leave of absence to the secretary for the holidays, that he might be with his family in Boston. Adjourned at 4 p. m. ERNEST CHARLES SMITH, *Secretary.*

THE NEW ENGLAND NEWS LETTER.

Ugh! How the cold blasts sweep in from the old Atlantic and down from the snow-covered hills of old New England! One draws closer into his big coat, if he has one, but is driven even then sometimes from the street. But there is a glory in it, too. Winter has its fascinations in spite of icy wind and frozen ground. How the surf with power beats in on inlet and shore! How the atmosphere snaps; stars, planets and sky seem brighter; pastures and forests more silent when winter exhales her cold breath and earth resounds with every step! How one's blood tingles and rises to fight off cold and damp! It reminds us that it is the temperate zones rather than the tropics which have produced the more vigorous men and sturdy civilization. It's a good time, too, to sit by the fire with the family near-by and turn to Whittier's Snowbound or Emerson's storm "announced by all the trumpets of the sky." Thus one thing leads to another and we are warmed not only *outwardly* by the fire but *inwardly* by the hope, love and memory which the Yankee Plato or the Quaker Poet generates in our hearts. Thanks then to Winter for whatever of good and reflection and beauty she brings. We are winter-bound up in the old colonial States; but warm of heart and active of mind.

First I will chronicle such "personals" as have come to hand. As the majority of our Churches are in this corner of the nation, here "changes needs must come." In Christ Church, Dorchester, Mass., Dr. Joseph Crooker has been settled. Barnard Memorial, Boston, has called to its leadership Rev. Paul Drake. Rev. James N. MacDonald has gone to West Upton, Mass. Tyngsboro has called Rev. Frank R. Gale. "Down East" as they say in speaking of Maine, Dr. Geo. D. Sanders has been settled at Houlton and Rev. Percy Lyndon has begun his ministry at Eastport. In Vermont, Rev. Leverett R. Daniels has been called to Windsor. Rev. Thomas VanNess has also been installed over The Second Unitarian Society of Brookline, Mass., and by the time these lines are read Mr. Frank Byron Crandall of the Harvard Theological School will have been ordained to the ministry at the Second Church, Boston.

An interesting item comes from Newport, R. I. The Ministers' Union, presided over

by the Unitarian minister, held a discussion as to a possible basis for Church Unity. The High Church Episcopal Fathers held that the *Eucharist* offered such a basis, since it is a rite expressing man's common need for God and Christ. To which a Congregational Brother objected saying that there is a variety of religious needs and whereas some were content with the Eucharist saying "there is no health in us" and calling themselves "miserable offenders," others approached Deity not so much from man's depravity as from God's goodness. That led to an attack on those who "prattle about simple goodness and salvation by character" to which a Methodist brother replied that he could conceive of no higher emphasis than "simple goodness" and therefore offered *that* as a basis of unity! The Unitarian presiding officer acknowledged the attraction of the High Church appeal, yet feared its detraction from the ethical and social ideals of humanity. The summary is interesting because it shows that the division came on sacramentalism, upheld tenaciously by the Fathers; while the Unitarian, Congregational, and Methodist brethren stood together offering as a better basis, the ethical and social appeal to man's better consciousness.

Newport affords another interesting item when four Baptist, two Congregational, two Methodist and two other Africal Methodist, one Presbyterian and one Unitarian church united in their Thanksgiving service. Where can such fraternity be excelled?

Our "Bishop of New Hampshire,"—Brother McDougall,—writes happily of a recent meeting of the State Ministers to discuss local and state situations and to plan for work ahead. This meeting is an annual affair with a fund specifically for the purpose and large enough to defray all expenses in thus assembling the ministers of the state. What an excellent object for Unitarian philanthropists in other states. Mr. Ives of Andover tells of the splendid annual meeting of his Church with C. W. Casson of Boston, C. T. Billings of Lowell, F. A. Powell of Manchester, and Assistant Secretary Howe of the A. U. A. as speakers. The little Church at Potter Place prospers, pays its bills (which much larger Parishes often fail to do!) and grows in compactness. Proctor Academy holds its own and has done a bit of modern advertising by sending out generous samples of apples grown on the School Farm and demonstrating how it buys, cooks and serves three hearty meals a day for thirty-four cents!

The only word from Maine comes from our Brother George F. Pratt recently released from the Hub. He reports happy meetings to greet Rev. Louis C. Cornish, who has been touring Maine as a Billings Lecturer. Also a revival of local affairs in the Sanford church which five years ago had such a phenomenal boom. Following the example of New Hampshire the ministers of Maine have gotten together at Saco for conference. Good word comes out of Portland when Rev. A. G. Pettengill offers to speak to Churches or societies on "A Church Working with Working Men."

A recent meeting of the Connecticut Valley Churches is reported which met at Hartford, Conn. It began with an address by Rev. Joel Metcalf, "Minister and Astronomer of Winchester, Mass.," on "The Church and Its Enemies." Next day Mr. Weirs of Montclair, N. J., spoke on "The Work of a Vital Church," followed by Dr. Dole, of Jamaica Plain, on "The Crisis Before the Churches." One outcome of the conference was the appointing of a committee to confer with the directors of the A. U. A. soliciting co-operation in "initiating an active propaganda of liberal religion in the field of the Connecticut Valley Conference." Remembering what other conferences have done in this line, it looks as though the missionary spirit was contagious.

Rev. Earl C. Davis writes an interesting letter from Pittsfield, Mass. The Men's Club there meets every Saturday night for supper and discussion of some live interest. The forum, Sunday evenings, is at present having a series of lectures on Modern European History from the Reformation, proving very attractive. Pittsfield is chiefly a textile town and Mr. Davis, speaking of how the mills work by fits and starts mainly on European army supplies, ends characteristically: "I wonder what people think of the spectacle of idle men, idle money, idle machines and starving people, all in the same community?"

At 25 Beacon Street, the Sunday school department is busy collecting relief supplies from Sunday schools for the Belgian children. Mr. Lawrance reports a splendid response—something like a hundred and fifty dollars at the time of this writing besides great quantities of articles.

The Alliance just now is preparing to take charge of "The Open House" at the Association headquarters on January 1. The only pity is that all you isolated and hungering pioneers, way off on the plains and mountains of Colorado, may not be present and shake hands with us. The Y. P. R. U. is still after its thirty thousand dollars and to get it before people as well as to get returns has sent out chain letters at ten cents a person. "Do as directed" is their plea if it comes your way.

Mr. Nobbs, of the Unitarian Layman's League, has been sent up through the Maine Churches hoping to line up our men there with the League. So things are moving and people doing.

A stirring little Christmas booklet has gone forth from Dr. Dole called, "In the Face of War." When some one meets you with saddened countenance and remonstrates against any Christmas celebration that may have been made this year, quote to him Dr. Dole's concluding paragraph:

"Today, then, in the face of the storm, let millions of children sing carols of joy, blending a deeper human note in their music. Let us all join hands to live through sunshine and tempest as the children of God. Even the sufferers forbid us to shut our hearts against gladness. They cry out for courage and smiles. Now is the time to pass on every ray of light that shines from heaven."

CHARLES PHELPS WELLMAN,
Dorchester, Mass.

SOUTHERN CONFERENCE NEWS.

New Orleans, La.

The New Orleans church has been holding its services in the parish house pending the remodelling of the church. Those who have known the little church on Peters avenue, will hardly recognize it when they see it again, for the addition of an entrance tower to the front, a large new Sunday school room, which is built along the side of the church and can, when needed, be thrown into extra seating capacity for the church itself; the lowering of church organ and pulpit, and of adding to the church auditorium through the addition of the old Sunday school room; and the building of a two-story parsonage above the new Sunday school room, behind the Tower, has wrought much change in the building, adding greatly to its efficiency for church needs. This work is rapidly nearing completion and a happy occasion caused the workmen to hasten the work in November for "the bride" whose wedding was to be the first church wedding ever celebrated in the Peters avenue church. The architect, workmen, alliance, pastor, every one in fact lent willing aid to put the building in at least temporary condition for this event. Since then the regular services have been held in the new Sunday school room instead of the parish house.

The Laymen's League meets the first Tuesday of each month and began its winter programme by an "Introductory Talk," by Mr. Kent upon "The War in Europe"; followed, at the November meeting, by Dr. Max Heller who spoke of "The Underlying Causes of the War." The idea is to hear of and discuss this subject from the angle of every nationality in a broad and sympathetic spirit, each month having a speaker representing the point of view of a different nation.

The Woman's Alliance meets for all day meeting on the second Tuesday of the month, holding a business meeting in the forenoon, followed by luncheon, and a literary program in the afternoon. A fine program has been mapped out for the present year. The study class last year had a series of papers on a given topic by members of the Branch, but has varied this for the coming year by having well-known lecturers from outside the church to address the meetings on a variety of subjects relating to things of current interest. A series of three entertainments (costing 75 cts. for the series) to raise money to buy chairs for the new Sunday school room; and a rummage sale has been given this fall in addition to the usual congregational supper each month.

The Young People's Religious Union and the Sunday school are actively at work—and Union Thanksgiving services were held by the congregations of two Jewish churches and our own church.

The whole atmosphere of the church work is full of vital activity, and of that delightful "church home" of just "folks" that the editorial in the December *Word and Work* describes so well.

Atlanta, Ga.

Interest in the development of the Unitarian church of Atlanta continues unabated. It is largely due to the fact that the building is looming up before our eyes as the tangible fulfillment of many of our hopes, making ready the channel through which we trust more and larger hopes will be made real. The builders, as well as the building committee and architect, are at work constantly. Great care is being taken in the selection of furniture, as evidenced by the frequent meetings of the committee and interviews with manufacturers' agents.

The Women's Alliance had, at their last meeting, the largest attendance on record for several months past, eighteen being present. Mrs. Frances E. Brownell, presided. Plans were matured for a Christmas pantry sale. Four new members were enrolled.

We thank the Advance and others of our papers for the splendid and hearty co-operation in assisting us with the Atlanta cause. Every request for notices and other publicity has been readily and cheerfully granted.

Houston, Texas.

Services were resumed the third Sunday in October in Odd Fellows' Hall with Rev. Sam'l R. Maxwell in charge. The outlook for the work is very encouraging, and several interested and helpful workers have been added to our numbers.

On Sunday, December 6th, the place of services was changed to the Queen Theatre. This is centrally located in the down town district, and has a large seating capacity. It is equipped with one of the finest pipe organs in the south.

So far only one meeting has been held there. The attendance was the largest in the history of the movement.

The Alliance is doing active work and has just held a Christmas sale which was quite successful. Meetings are held twice each month and two new members have been added to our ranks.

Church of the Messiah, Louisville, Ky.

The many branches of church activity are well enough established at this time in the season to be doing effective work. The Young Men's Club is meeting regularly every other week and has undertaken the study of the subjects of the day under the leadership of eminent lawyers, doctors and theologians. The members are pledged to use their best efforts to popularize the church, and they provide ushers for the regular, and Vesper services.

The Laymen's League, with a membership of about 75, and affiliated with the National Body, held its first meeting of the 1914-15 season on November 4, with Rev. Minot Savage as speaker. It is unnecessary to say that it was a large and enthusiastic meeting, there being 60 seated at supper.

The Henry Bethuel Vincent Lecture-recital on the eleventh was a decided success, especially as we had not considered it from a business standpoint, but only from a desire to afford the music-loving public a treat and to clear expenses. Mr. Vincent, the eminent music director of Chautauqua, is too well known to need any testimonial.

The Literary Program in connection with

the "All-day" meetings of the Woman's Branch Alliance every second and 4th Thursday is being conducted by Mr. Savage. "Misery and Its Causes," by Devine is being read and discussed, and is a revelation to thinking as well as unthinking, on the social problems, Mr. Devine being a deep student of the subject.

The Junior Alliance of Women has spent most of its time since the opening of church with preparations for the annual Christmas Fair, but has also, through a special committee, collected and mended clothing for distribution among the needy, and appointed a committee for writing a cheery word to the sick, the absent, and the "Stranger within the Gates."

The series of ten Vesper services inaugurated on November 29, and held on the alternate Sunday afternoons at 4 p. m. are well attended, and largely by persons of other fellowships. These sermons on Evolution, promise to be an education to those who read and think but little along this line, and to inspire with a deeper reverence, those for whom the natural processes all have been so commonplace.

San Antonio, Texas.

The Christmas sale of the Alliance, recently held, despite most discouraging circumstances, proved a greater success financially, than any previously held. All the functions of the church are in good condition. The Liberal Men's Club meets twice a month, eats a good dinner and hears a good discussion, sometimes about the war—German sympathies and Ally sympathies being almost equally in evidence—sometimes about social reform and civic problems, and occasionally about lighter things. The annual meeting of the society, recently held, brought about fifty people to generous tables, and interesting reports of the year's work were presented by the minister, the church treasurer, the president of the Woman's Alliance, the secretary of the Sunbeam's Junior Alliance, the secretary of the Liberal Men's Club, and the president of the Unity Club. Mr. Badger spoke also of a successful Browning Circle, the larger part of whose membership is made up of ladies outside of the church, and also of two classes of psychology recently organized which he had been asked to lead. It is proposed at the beginning of the New Year to have a definite enlistment of church members with a fitting "Service of Fellowship" to mark the enlistment.

NEW YORK LEAGUE.

The New York League of Unitarian Women held its second meeting of the winter on Friday, December 4, 1914, at the Second Unitarian Church of Brooklyn.

Mrs. Walter U. Lawson, the president, presided over the meeting at which 117 members were present and 20 Alliances represented.

The secretary, Mrs. Harding, read the minutes of the last meeting which she followed by a report of the League Board meeting.

Four new members were welcomed by the president.

The treasurer's report was read and accepted, showing a balance on hand of $161.63 while the balance in the Anniversary Fund amounted to $134.09.

Mrs. A. Wendell Jackson, a member of the League, gave a very interesting report of the delightful week spent at Syracuse in attending all the meetings of the conference of the Middle States and Canada.

The Philanthropic News Committee provided for the League a most interesting talk on "The Claims of the Red Cross," presented by Mr. Cranston Brenton. Mr. Brenton described the wonderful work of the Red Cross, which, he said, served in times of peace as well as war. When any disaster occurred too awful for local aid to cope with, such as the floods in Ohio, the earthquake in San Francisco, or the Salem fire, the Red Cross, with its tremendous organization, always lends its hand. The Red Cross is responsible to the United States government, its accounts are audited by the Secretary of War, and every cent given to it goes for relief work and not for administration. Just now their energies are being entirely directed to relief work in Europe, as the need among the sick and wounded soldiers of both sides and among the refugees is so very pressing. Hospital supplies are giving out so that wounds are dressed with sawdust instead of absorbent cotton and operations must be performed without anaesthetics. We can not hope to fill the awful hole in Europe, but humanity calls us to try, and too much praise can not be given the brave nurses and doctors who are risking their lives on the battlefield.

Mr. Lathrop, of the Church of the Saviour, Brooklyn, made an appeal for the Pacific School and the church at Bellingham, Wash. The collection amounted to $36 and was divided equally between the two.

The morning's program consisted of a talk on "The Country Girl" by Mrs. Martha Foote Crow. This was followed by a few pleasant words of welcome from the minister of the church, Rev. Charles H. Lyttle, after which the meeting adjourned for luncheon and a social hour. Elizabeth F. Thompson.

CANADIAN NEWS.

Vancouver.

The Vancouver Church has been very hard hit by the war situation. Still the Church is making a brave fight against what appears to be terrible odds. The congregations are picking up, and five additions have been made to the Church roll. The Alliance is seeking to finish off the basement of the Church, so that they may have a Sunday school room, and a place for other activities.

Calgary.

Calgary is without a minister at present. The congregation, however, is holding together with a courageous spirit looking forward to more prosperous and settled times when it will be able to extend a call to a permanent minister.

Winnipeg.

Winnipeg like other Western cities has been struck hard by the war situation. Several strong members of the Church have returned to the States and others are contemplating making a change. The people, however, are facing the year's work with faith and optimism. The congregations are picking up after the summer season, and the outlook seems reasonably bright. Dr. Westwood is starting a winter's mid-week class in Sociology this month, to which many in the Church are looking forward with anticipation. Later on the minister plans a series of Sunday evening lectures on the ethics of the modern drama. The Sunday school opens with several new scholars. The Alliance in spite of financial conditions is preparing with vigor for the fall sales, as well as entering enthusiastically into the patriotic work of the city. Altogether things look promising in the city.

Edmonton.

The Edmonton Church is glad to report that the roof is already on the new sub-church and it is expected that services will be held there early in November. By erecting the basement portion of the proposed brick church, we shall secure a worshipping place of our own, and an opportunity for social affairs during the week. The lack of the latter has been an obstacle to our growth, but we are hoping to make up for lost time this winter. It is something of a problem in architecture to build a horizontal half-section of a church, roof it over, and have it resemble anything at all, but by the use of stucco with white sashes and dark brown trimmings we hope to have something of a bungalow style.

The People's Forum, "a society for the discussion of all live sociological topics," is flourishing Sunday evenings. We have fathered it, but hope that when we move to the new church on the south side, the Forum will be able to stand alone. It has already assumed the importance of a city institution, and we have our pick of the best speakers of the city and province.

Hamilton.

Rev. Philip S. Thacher, Minister of the Unitarian Church in Hamilton, resigned on October 2nd. Family reasons made this necessary. The church had planned an active and enthusiastic year's work with their capable minister, and must now face the task of going forward with the work while seeking a new leader.

Toronto.

This is the first year of work of the Church with the new minister, Mr. Saunderson, who came to Toronto the first of January. The installation service was delayed till March when Rev. Samuel M. Crothers could be present.

For the first time in the history of the Unitarian Church in Toronto, more than half a century, there was a definite recognition of Christian fellowship on the part of ministers of other denominations in the city. A neighboring Congregational minister and a Baptist minister made addresses of fellowship which were received heartily as they were given sincerely.

There was some newspaper criticism afterwards from ministers of other churches who disapproved of this broad thought of these men who took part in the service, and there was vigorous defence of them by non-Unitarians who approved of the move for a broader Christian fellowship. The criticism resulted, of course, in increased congregations at the Unitarian Church.

An important and valuable piece of work was accomplished during the summer when the Church was closed. A couple of years ago a new roof was put on the Church. The roof was thoroughly repaired this summer, and the interior of the auditorium was changed.

The whole result is very satisfactory, making the interior dignified and impressive.

Last spring a new system of electric lighting was installed.

The Church has had gains and losses. New people of the city have begun to attend the Church, and others from other Unitarian Churches have brought letters. The Sunday school lost, by death, in September, its Superintendent, Mr. W. H. Jackson. The new Superintendent is a man well qualified for the work, having been for many years the principal or one of the large Toronto public schools.

The Women's Alliance begins its work in October with a business meeting, and a social gathering, "a dollar social," for which each person is to have *earned* a dollar during the summer. The chief entertainment will consist of the stories of how this was done. The Alliance meets twice a month, through the season.

The Commonwealth Club is a men's Club organized last spring. Its usual time of meeting is the same as the Women's Alliance, the Alliance meeting being in the afternoon and the Commonwealth Club at dinner time in the evening. By an arrangement between the two organizations, a committee of the Alliance manages the dinner for the Club. The Commonwealth Club aims at the development of public service.

The Unity Club is an organization for men and women, but officered distinctly by the young people. It meets bi-weekly, through the season. It maintains a lecture course, to a certain extent literary, but with a strong element of social service interest, and with active support of philanthropies in the city. Many of the lectures the past season have been, and the new season will be, illustrated with the stereopticon, as the Club has bought a fine instrument.

Montreal.

The November calendar of this Church announces a wide range of activities.

These activities will give large opportunity for the practical expression of the loyalty of the people of the Church. An important new move is announced in the calendar, the employment of a Parish Worker.

The person chosen is Miss Martha Stimson, of Fitchburg, Mass., a graduate of the Tuckerman School, of Boston. Miss Stimson will work in the Sunday school, arranging the courses of study and organizing new classes. She will make calls on the parents and keep in touch with the children of the parish, and engage in a general endeavor to enlarge and render more efficient the Sunday school. She will co-operate in advancing the work of other societies and activities in the Church; will investigate cases of need, and bring the resources of the congregation to the service of the less fortunate. She will also do some of the routine work in the Church office. She will be at the Church for a short time every morning.

CHURCH OF THE MESSIAH, MONTREAL.

Mrs. Barnes, the widow of Dr. Barnes, so long minister of this church, and his eager and helpful comrade in the work, has recently died.

The following item from the Church Calendar is unique:

A Message from France.

At least nine members of our church have gone to the front while others have enlisted or are prepared to enlist when the call comes. Among those who have gone is one man who joined our church a year and a half ago. He made a great sacrifice in leaving the Roman church to join our church and now he is making another sacrifice in the service of his country. Early in October Mr. Griffin received from him a postcard which reads as follows:

Dear Pastor:

Do not wonder if you do not see me in church. I have joined my regiment here and may have to remain quite a while yet. I often think of you and the church and it will be a great happiness to me when I can attend the services again. We have had two skirmishes with the enemy already but I have come through without mishap. Kindly send me "The Religion of the Future" (in French) as I am trying to propagate our ideas here. Hoping you and your family have enjoyed a pleasant summer, I remain,

Yours sincerely,

Amiens, France.

THE CHANEY WINDOW AT ATLANTA.

EDITOR OF THE UNITARIAN ADVANCE:

Suggestions are coming in from many friends of Dr. and Mrs. Geo. L. Chaney that we dedicate the proposed "Window of Remembrance" in our new Unitarian church in Atlanta to MRS. CHANEY as well as Dr. Chaney. It appears to us so much of an oversight not to have so offered it in the beginning to both these dear people, instead of one, that I make haste to request you to insert a paragraph in the ADVANCE so stating our change of plan in regard to the window.

The services of Mrs. Chaney in Atlanta were numerous and extraordinary. She was not only a splendid helper of the church, but was a strong leader in organizations of civic worth. Among the organizations launched under her leadership thirty years ago and still operating successfully are —The History Club and The Women's Exchange—both of which have been of educational and economic value to many in the city. J. WADE CONKLING.

FELLOWSHIP ANNOUNCEMENTS.

Rev. Charles Elmer Beals, of the Congregational ministry, having satisfied the Committee on Fellowship of the New England States, is hereby commended to our ministers and churches. Certificate granted November 27, 1914. Committee, Louis C. Cornish, Julian C. Jaynes, Robert F. Leavens.

The New England Fellowship Committee has received from Frank Byron Crandall, of the Harvard Divinity School, an application for the certificate of commendation issued by this Committee. Louis C. Cornish, Julian C. Jaynes, Robert F. Leavens, Sec., 10 Prospect St., Fitchburg, Mass.

Arthur Benjamin Heeb, address Y. M. C. A., Stockton, California, born 1882, graduate of the Pacific Unitarian School for the Ministry, 1914, settled at Stockton, Cal., from January, 1913, has been admitted to fellowship. He was duly ordained at Stockton, November 24, 1914, by vote of a council of churches duly called, and after investigation by the Pacific States Fellowship Committee.

A WORD FOR DOUBTERS.

FIRST, be *honest*. Don't pretend to hold the old doctrines if they no longer hold you. Second, be *brave*. Don't try to rest in any half faith. Cut your way through the shifting sands of opinion to a bed-rock which affords a firm foundation for your house of faith. Third, find the motive power of your life in your convictions, not your doubts. If your faiths are few, they are likely to be fundamental. Living strongly out of these your trust will grow and the things you cannot settle will fall into their proper place of relative insignificance.

TWO QUATRAINS.

OUTWITTED.

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.

A MYSTERY.

God moves among His mighty worlds afar
Yet shines in every soul a quiet star;
So the huge sun, that climbs the unfathomed blue
Soars glittering in every drop of dew.

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The Western Unitarian Conference maintains offices at 105 South Dearborn St., Chicago, which are open daily from 9 a. m. to 5 p. m. (Saturdays 9 a. m. to 3 p. m.). All publications of the American Unitarian Association, including those of the Religious Education Department, and of Unity Publishing Committee, as well as all denominational periodicals are kept on sale and for distribution.

Secretary, REV. ERNEST C. SMITH
Headquarters Clerk, MISS LINA SCHEIBLE

Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God our Father.